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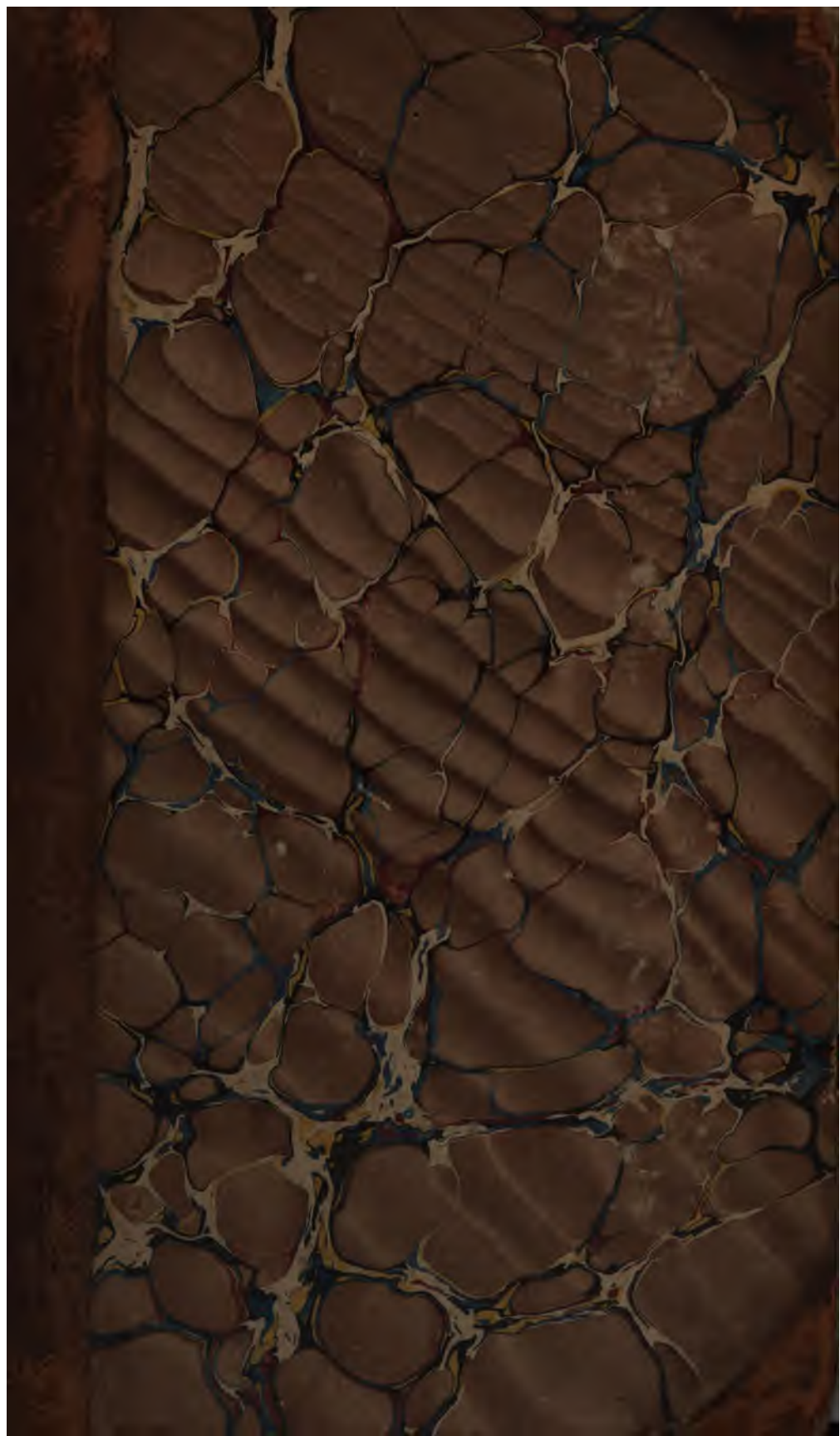
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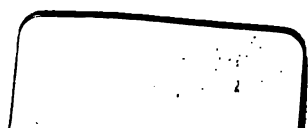
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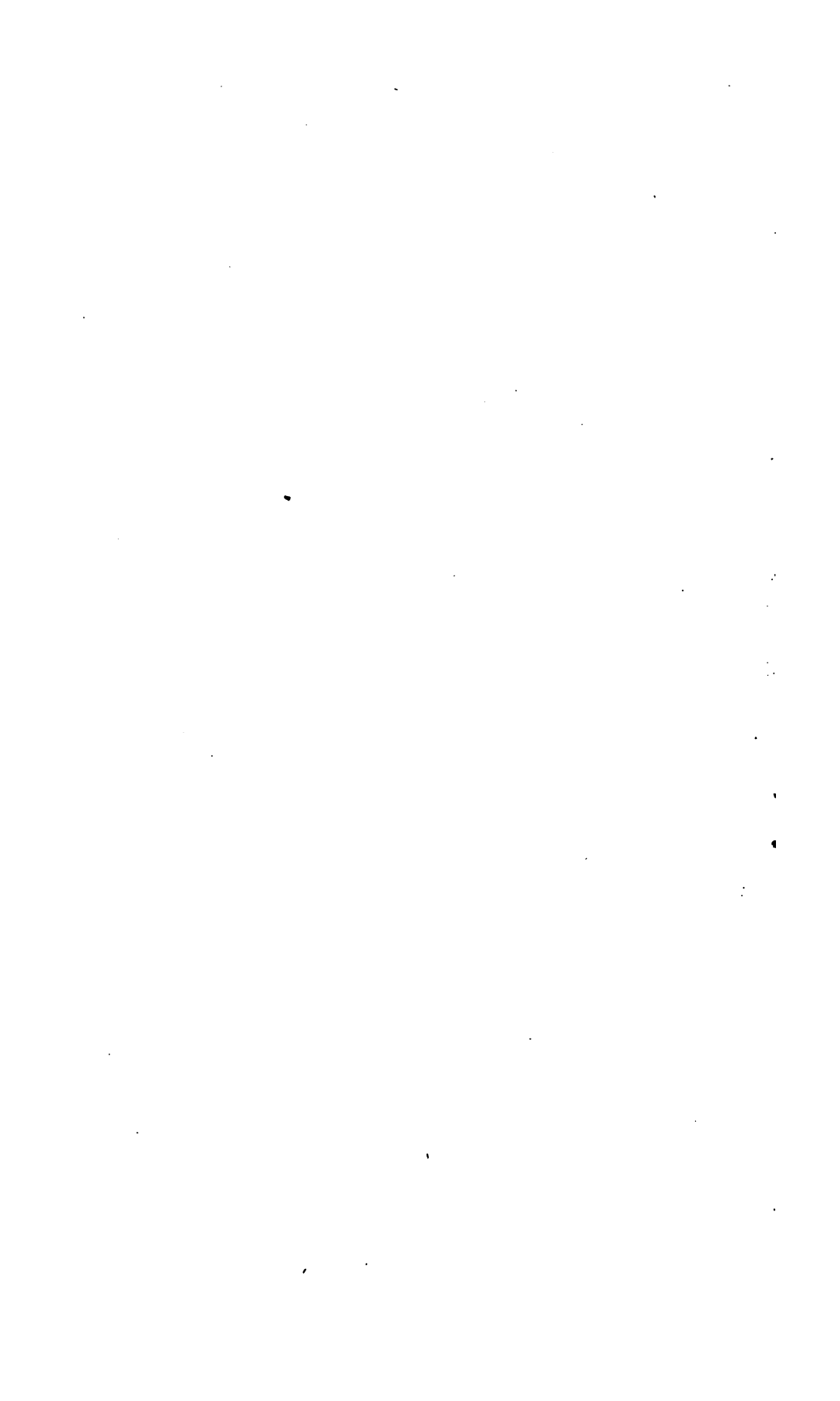
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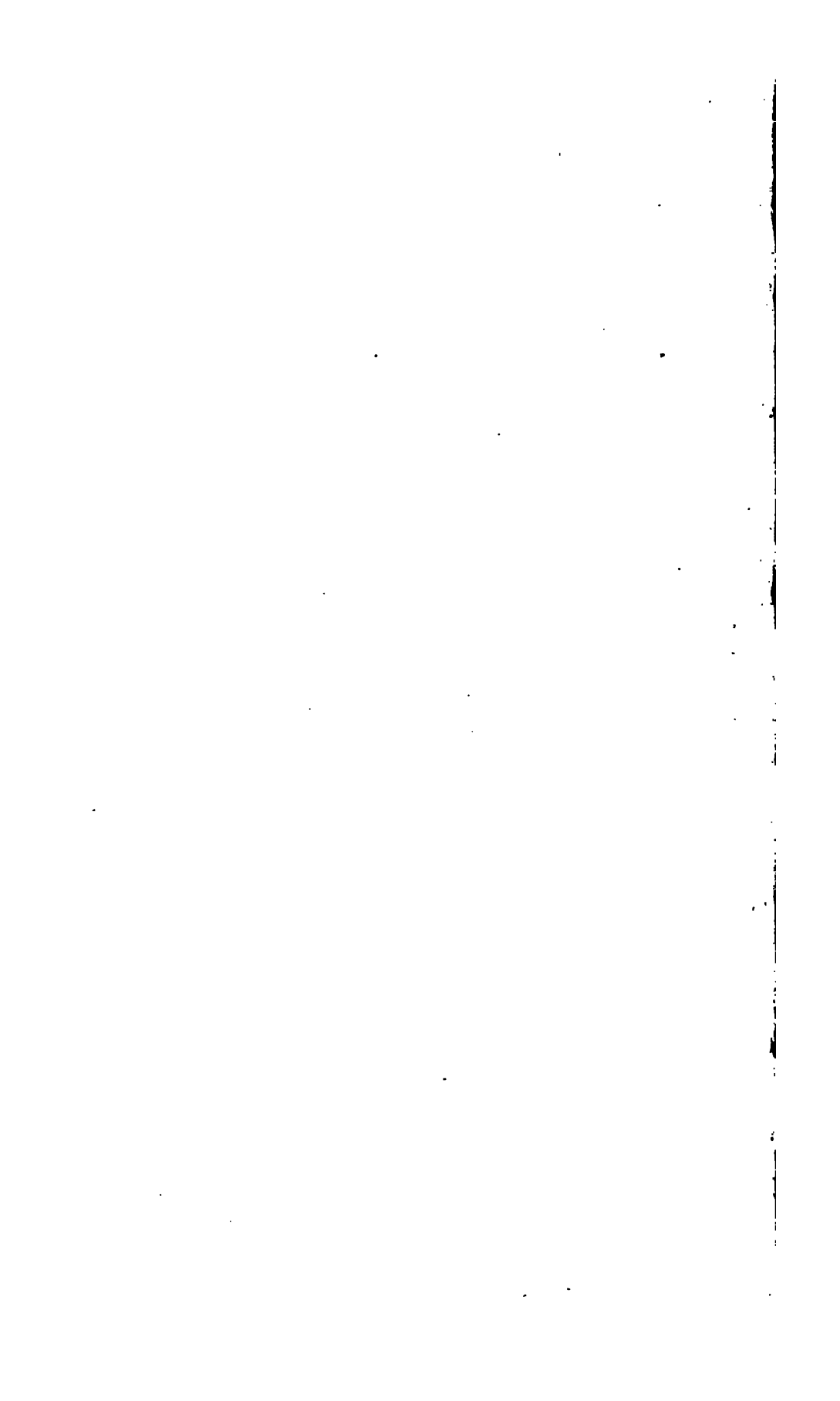




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QUARTERLY

REGISTER AND JOURNAL

OF THE

AMERICAN EDUCATION SOCIETY.

CONDUCTED BY

REV. E. CORNELIUS,
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and

MR. B. B. EDWARDS,
Assistant Secretary.

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THE
QUARTERLY JOURNAL
OF THE
AMERICAN EDUCATION SOCIETY.

VOL. I.

JULY, 1827.

No. 1.

EVERY institution which depends upon public interest and confidence for support, must maintain a free and uninterrupted intercourse with those whose patronage it seeks. For this purpose it often becomes necessary to establish a vehicle of its own, by means of which it may regularly make known its progress, and its wants, and be able to communicate any thing else which is important to its welfare. The Directors of the American Education Society have long felt the need of some such medium of communication, and at a recent meeting it was voted, to publish a sheet quarterly, to be devoted to the interests and objects of the Society. It is not intended, by taking this course, to supersede the aid which has been so long and so generously given to the Society by the Editors of religious newspapers, but rather to supply them with more frequent and copious materials from which to make extracts; and the hope is cherished that instead of publishing less hereafter in support of the object which the Society is aiming to accomplish, they will publish more.

The Quarterly Journal will contain, original communications, addresses, and occasional extracts, upon any subjects interesting to the friends of

the American Education Society, calculated to enlighten the public mind, and to secure general confidence and support. It will devote a few pages to miscellaneous matter, consisting chiefly of literary notices and of *facts*, intended to promote the cause of Christian piety and of general benevolence. The department of intelligence will exhibit a detailed view of the operations of the Society and of the Board of Directors, including a complete quarterly list of donations, of every kind, to the Society.

The following statement will furnish all the additional information, which is necessary to explain the object of the publication, and the manner in which it will be conducted.

1. The Quarterly Journal will be published regularly, by a Committee of the Board of Directors of the American Education Society, in July, October, January, and April; and will be issued as soon after the quarterly meetings of the Board in those months as circumstances will permit.

2. It will be furnished gratuitously to individuals, or associations, paying not less than \$5 a year into the Treasury of the Society.

3. The price to subscribers will be 50 cents a year; or \$5 for every dozen copies taken by a responsible agent.

ORIGINAL ADDRESSES.

ADDRESS TO CHRISTIANS ON OBSERVING
THE CONCERT OF PRAYER INSTITUTED
FOR THE AMERICAN EDUCATION SOCIETY,
AND FOR THOSE UNDER ITS PATRONAGE.

Friends of the Lord Jesus,

When you think of the vast multitudes who are yet to be supplied with the preaching of the gospel, we doubt not that your hearts are moved, and that you long to see the number of heralds increased who are to carry to them the messages of heavenly mercy. When you hear that societies have been formed to encourage young men of promise to seek an education for the ministry, you rejoice, and contribute freely of your property to aid the design. But is it felt, as it should be, that the most important of all means for accomplishing this object, is *prayer*? This was the means which the Saviour directed his disciples to use, when he spread before them the spiritual wants of Judea. "PRAY ye the Lord of the harvest, that HE will send forth laborers into his harvest."

The direction is as appropriate and as necessary now, as it ever was. If ministers of the gospel are to be provided, in sufficient numbers to meet the wants of the world, there must be fervent and effectual prayer for this end. Christians must every where pray with more faith, and with more importunity. Human effort alone is totally inadequate to the work of preparing men for the ministry. There must be divine, as well as human teaching; an experimental acquaintance with the truths to be taught, as well as a speculative knowledge of them. If God do not prepare men for this holy calling, they will never be prepared for it. Neither human learning, nor societies for patronizing indigent young men, nor millions of money, will avail any thing without

the enlightening and sanctifying influence of the Holy Spirit. Other means are indeed necessary, but they cannot, combined, qualify one soul for the work of an ambassador of Christ, if this influence be withheld.

As important, then, as it is, that the millions who are destitute, should be furnished with the preaching of the gospel, so important is it, that Christians should be engaged in *united and earnest prayer* for those spiritual gifts and qualifications which are requisite to fit men for the sacred office. The Directors of the American Education Society would be deeply impressed with this truth, themselves, and they would, Christian friends, labor to impress it indelibly upon your minds. However dependent other institutions may be upon the blessing of God for success, and there is not one which is not dependent, it is certain that this Society must utterly fail without it. Without help from on high, it will never furnish *one* herald of salvation, as he should be, for the high duties of his station. We implore you, therefore, by all the good which the Society may do if God should prosper it, and by all the evil which it will inflict on the world if he should not; by the endless happiness, or woe, of the millions who are probably to be saved or lost through its influence, to pray for it when you lie down, and when you rise up; in the closet, and in the social circle; when you gather around the family altar, and when you mingle your devotions in the sanctuary. The conductors of the Society would in this way seek a *daily* remembrance in the supplications of the Christian Church. But while they do this, they would especially invite the friends of the Lord Jesus to bear in mind the season for united prayer which has been recently instituted, on the Tuesday afternoon and evening immediately following the first Monday of every month. This concert was begun by the young men under the patronage of the society, and is now observed

in all the colleges and seminaries where they are pursuing their studies. Four leading topics of prayer are kept in view. The *first*, has reference to the young men themselves, that they may be holy and devoted men, prepared for a life of active labor, and of usefulness; the *second*, refers to the Society, that it may ever be kept under the guidance of heaven, and be preserved from perversion; the *third*, respects those who are destitute of the gospel in our own country and in other parts of the world, that they may speedily be supplied with faithful pastors and missionaries; and the *fourth* topic relates to *revivals of religion* in academies and colleges, that hundreds of young men in them may be converted to God, and become preachers of righteousness. Each of these important subjects of prayer is exhibited, at length, in a printed constitution adopted by the young men, and may be seen in the appendix to the Eleventh Annual Report.

And now, Christians of every name, we come to you, and ask, will you help us, *by your prayers*, while we go forward in this arduous, and difficult, but glorious enterprise, of raising up laborers for the wide spreading spiritual harvest? Will you, as often as the season which has now been mentioned returns, go into your closet and pour forth one fervent and effectual prayer in our behalf, and in behalf of the mighty object which we are striving to accomplish? Heads of families, will you, as you draw around the domestic altar on the consecrated evening, remember the topics which have been suggested, and endeavor to add new faith to your devotions? Christian females! we especially appeal to you. Some of you already meet, and pray together for the prosperity of Zion. Will you not, once in a month, assemble in circles suited to your convenience, and pray for the cause which now solicits a remembrance in your supplications? Will it add any serious burden to your oth-

er duties; or will the hour, which you may spend in this manner, be an unprofitable one to your own souls? Is there not at least *one* praying female in every church, who, if she should make the effort, might easily persuade six, or eight, or ten, or more, of like spirit, to subscribe the constitution which is subjoined to this address, and thus increase the cloud of incense which is to ascend from this newly erected altar? should *you*, Christian female, whose eye may chance to meet this address, make the attempt, would you not succeed? and are you satisfied to go and meet your Saviour, without giving him this small proof of your love to his cause?

The time for prayer and effort is short. In a little while those who need either, will be beyond our reach; and eternity, with its amazing and unalterable scenes, will have opened upon them, and upon us.

In behalf of the Board,

E. CORNELIUS, *Sec'y*.

Form of a Constitution suitable for a Praying Circle, agreeing to observe the Concert of Prayer, appointed in behalf of the American Education Society.

The undersigned, in view of the want of able and devoted ministers of the Gospel, to supply the destitute in our own country and in other parts of the world, and believing that one of the most important means of increasing the number of such ministers is *prayer*, — and being persuaded that the American Education Society and other similar institutions, are fitted to exert, with the blessing of God, a most auspicious influence in accomplishing this desirable end, do agree to associate together for the purpose of observing a monthly season of prayer with reference to this object, with the following rules:—

1. There shall be a meeting for prayer on the *Tuesday* afternoon, or evening, as may be convenient, immediately following the first Monday of every month, at such place as shall be agreed upon.

2. The topics recommended in the address of the Directors of the American Education Society, shall be particularly remembered, though not to the exclusion of other subjects which may be suggested.

3. The officers shall consist of one to preside in the meetings, and of a Secretary to keep the records, and to correspond,

when necessary, with the Secretary or Treasurer of the American Education Society.

4. A contribution shall be taken at the close of each meeting; and the members will endeavor in this, or in other ways, to raise a sum not less than five dollars, annually, to be paid into the Treasury of the American Education Society.

5. It shall be the duty of the Secretary, after the first meeting has been held, to address a line to the Secretary of the American Education Society, giving him notice of the formation of the concert, and directing him how to forward such copies of the publications of the Society, as the concert may be entitled to receive gratuitously.—The same person shall act also as Treasurer, and transmit from time to time the contributions raised, to the Treasurer of the American Education Society.

✂ Communications of the above kind should be *post paid*.

The Pastoral Association of Massachusetts recently passed the following resolution, recommending the above concert.

"Considering the great and increasing want of ministers of the Gospel, to supply our own country and other parts of the world, and the important influence which the American Education Society is destined to exert in raising up ministers of the Gospel, therefore, *Resolved*, That we cordially recommend the observance of the concert of Prayer which is appointed on Tuesday afternoon and evening following the usual monthly concert, to pray for the Society, for those under its patronage, and generally for the great object of praying the Lord of the harvest, that he will send forth laborers into his harvest."

The General Association of Connecticut at their late meeting passed a similar resolution.



ADDRESS OF MR. EVARTS.

The following address was delivered by Jeremiah Evarts, Esq. Corresponding Secretary of the A. B. C. F. M. at the anniversary of the American Education Society, but was furnished too late for the Annual Report. It well deserves to be put into a permanent form, as expressing the views of one who has been long and successfully engaged in promoting the cause of Christian benevolence.

MR. PRESIDENT,

It is less than thirteen years since the first Education Society, on an extensive plan, was formed in our country; and less

than twelve, since the American Education Society was projected. Though this lapse of time is not great, it is sufficient to afford some test of the principles and designs which were then avowed, and of the practicability of accomplishing the great objects which were then contemplated. I have been an observer of the whole process, from the incipient measures to the present advanced state of the work; (and there are many others, who have been observers also;) and I feel warranted in saying, that the cause of educating pious young men for the gospel ministry has gained a complete and absolute triumph. But let me not be understood as paying a tribute to human wisdom. All I mean by the triumph of the cause is, that those, who engaged in it, judged rightly as to the plain duty of sending laborers into the Lord's harvest. They saw the exigency of the case; they deliberated as to the means to be used, and the object to be gained; and, casting themselves upon Providence, they determined to do something toward providing faithful preachers for the destitute parts of our own land, and the perishing millions of heathen countries. They determined to do something, which should answer *for a specimen* of what should afterwards be accomplished, on a more extensive scale and under more favored auspices.

There were not wanting persons, who objected to the plan, on what they deemed practical grounds; and among the sincere friends of Christ and of their country, there were some who hesitated to give their approbation, and were inclined to predict a failure. The principal grounds of objection and hesitation were the three following.

1. The need of a great number of additional ministers of the Gospel was thought to be much less urgent, than the founders of our Education Societies had represented. The fact, however, that strong representations had been made, led to inquiry and thorough investigation; and it may be considered as conclusively proved, if it is not universally admitted, that there are millions of people in the United States who are not within the reach of the regular ministrations of the Gospel, and who cannot receive religious teaching at all, unless the number of preachers be greatly augmented; and who cannot be well taught, unless vigorous and persevering efforts are made to have thoroughly educated men brought into the ministry. The founders of Education Societies were right therefore on this point.

2. It was alleged, that these extraordinary efforts would not increase the number of educated ministers; for it was supposed, that all the young men, who were fit for the ministry, already obtained an education either at the expense of them-

selves or their friends, or by means of extraordinary exertions. On particular inquiry, however, it was found that very many youths of promising character as to piety and talents, could be brought into the service of the church, if the expense of their education, or a part of it, could be defrayed from charitable sources. And while this investigation was going on, the Spirit of the Lord was poured out, and many new converts were prepared for entering upon a course of education. And so it has continued till the present hour, when there are probably thousands of young men, between the ages of fifteen and twenty five, who might be trained for the ministry, if every practicable exertion were made to bring them forth to the work. The number now in a course of education is greatly increased by what has been already done. Probably at least twice as many are looking to the ministry, as there would have been, if no extraordinary movement had been made; and the prospect at present is, that the advance will be still more rapid, so long as the wants of the world shall be unsupplied, and the disciples of Christ shall be willing to do their duty.

3. It was urged that, even if the destitution should be found as great as had been alleged, and if young men in great numbers could be educated by charitable efforts, still one formidable difficulty would remain. The people continuing destitute, it was said, would still continue so, for want of zeal and public spirit to settle a minister; so that, if ever so many young men should be educated for preachers, it would still avail nothing for want of hearers. If the people wished for preachers, it was added, they would apply for them and secure them, in accordance with the commercial maxim, that the supply will keep pace with the demand. It was urged, by way of answer, that ministers could not be supplied to meet the demand till they were first educated; and that, although destitute people might not feel their wants so deeply, as to send a thousand miles for a clergyman, and then wait several years for the completion of his preparatory studies; yet they might gladly settle a minister, who should present himself before them, in the full exercise of the clerical functions, and in the possession of all those attainments, which would promise a life of eminent usefulness.

And, Mr. President, what do facts prove on this point? If there is any one feature, in the religious aspect of the present times more cheering and delightful than any other, it is the general eagerness for obtaining well educated ministers. All the young men of our theological seminaries

are applied for, over and over again, long before they have completed their course of study. Where fifty are sent forth, five hundred are needed, and would be immediately employed; provided always that they are self-denying and devoted men, fond of their Master's work, and rejoicing in the progress of his cause. Such men are demanded in our cities and old settlements, as well as in the wilderness; along the whole Atlantic frontier, as well as beyond the Alleghanies and on the gulf of Mexico. Take any one of our populous cities, or great towns, as a centre, and draw around it a circle of dimensions, and you have a field which invites a considerable number of spiritual cultivators. It is not extravagant to say, that if fifty new evangelical laborers could this day assemble where we are, in the metropolis of New-England, they might within a week commence their work, some in this city, others in the immediate neighborhood, and none of them sixty miles distant, and might probably gather a harvest of almost unequalled richness and abundance, and with almost unparalleled ease and expedition. Dim indeed is the eye, that does not behold this field waving for the sickle;—callous the heart, that is not saddened at the thought of such a harvest being lost;—and palsied the tongue, that is not often moved in prayer to the great Proprietor, that he would send forth laborers.

Nor is it necessary, that the laborers now wanted, either in the old or the new parts of our country, should possess other qualifications than may rationally be expected, with the use of proper means and the favor of heaven. They should possess piety, prudence, disciplined minds, a sound judgment, common sense, and operative love to the souls of men. These qualifications have been possessed by a large proportion of the beneficiaries of Education Societies, and may with increased caution and diligence, be possessed by a still larger proportion. But this train of thought leads me to mention another ground of objection, which, in the progress of the work, has been made to Education Societies. It is this:

That, among the persons charitably educated for the ministry, some have proved unsuitable and defective in their character, before they had completed the course of their education; and others have been found unsuccessful candidates for settlement, after they have entered upon preaching. I say *some*; for I believe it has never been alleged by the most confident opposer of charitable education, that *all* beneficiaries have disappointed the hopes of their patrons. And here I do not feel

greatly concerned to admit, that there will be particular cases of disappointment in the prosecution of this work, as well as in all other human agencies. Were the patrons of Education Societies understood to offer a guaranty, that all the young men taken under their patronage would be preserved from error; that no mistake should occur, in regard to their capacity for improvement; or even that no cases of apostasy should exist? Such a guaranty can neither be given nor required. The fact is, that imperfection cleaves to the plans and doings of men universally in this state of trial. The city of Boston pays more than \$50,000 annually for the support of its public schools, besides large additions occasionally for the erection of school-houses. Are the city authorities supposed to guaranty that no boy, who enters these schools, shall leave them without improvement, or ever after become a bad citizen? Is it not a sufficient justification of the school system, that it has been long proved to be favorable to public morals, intelligence, virtue, and happiness? And ought we not to be satisfied, when it is proved, that charitable efforts to educate young men for the ministry not only bring forward a greater number, for that sacred work, but manifestly tend to raise the tone of piety among the clergy, and in our churches? That this is the fact is beyond all rational controversy. Much more than this might be asserted; and with the pains now taken, in the formation of the character of the beneficiaries, we may hope they will acquire a firmness of purpose, a humble sense of their dependence on God, and a spirit of holy enterprise, which shall be followed by great blessings upon their labors. But our religious public must make up their minds to admit, what we are daily taught by observation and experience, as well as by the Scriptures, that *human agents are always imperfect*; and sometimes those, in whom great confidence has been placed, prove radically unsound and corrupt. Unless Christians have moral courage enough to look at these truths without dismay, they are not yet prepared for the arduous exertions of the present times. Are we to sit down with folded hands, and wait till a race of perfect men shall appear? or till the agency of men shall be superseded by the ministry of angels? We shall do so at our peril. We shall do so with the certain foreboding of hearing from our offended Judge the awful words, *Ye wicked and slothful servants*, addressed to ourselves.

Let it then be settled once for all, that beneficiaries of Education Societies, and those who superintend their course of pre-

paration for the ministry;—that missionaries, and those who have the assignment of their fields of labor, are, like their fellow professors of Christianity, liable to err, encompassed with infirmities, and exposed to the multiplied dangers, temptations, and sins, of which the history of the church affords so many examples. And this humiliating fact, (for such it certainly is,) far from affording just occasion for cold and unfeeling censure and bitter reproach, should excite in the breasts of the faithful the deepest solicitude and the tenderest sympathy for all who are to become future teachers of divine things, and especially for those, who are called to take more responsible parts, in administering the religious charities of the day.

And here, Sir, you will permit me to allude to a subject of great interest.

Within a year past, a clergyman in the prime of life, occupying a desirable station, and one of great usefulness, has been removed from a beloved people, by the voice of the churches, and made the most important agent, in conducting the affairs of this Society. Motives of delicacy prevent my saying any thing of a personal nature, except that it fell to my lot to know, with what ardor this individual, in early youth, entered into the plans of those public exertions, which have respect to the spread of Christ's kingdom, and the salvation of men; and the public know, that after years of pastoral labor, and opportunities of becoming acquainted with the various claims of the church universal upon her sons, he has deliberately consecrated himself to this high ministration.

It is now understood, and fully acknowledged, that the larger charitable institutions of our country require, and must receive, the undivided labors of competent functionaries, regularly set apart for the service of superintending their concerns. This general fact should lead the Christian public at large to pray, that those, upon whom so heavy a responsibility rests, may be sustained in their arduous labors;—may be taught from above in regard to the wisest and most successful plans of operation;—and may retain that confidence, which is indispensable to the discharge of the duties assigned them. The multitude of their brethren should feel a truly fraternal responsibility; and should cherish an ardent desire, that laborers in this cause may be eminently men of God; and that our successors may be highly honored instruments in bringing forward those days of millennial glory, which will assuredly arrive, and be hailed with joy and gratulation by the countless millions of the enlightened, renovated, sanctified family of man.

NOTICES OF PUBLICATIONS.

Address delivered before the Benevolent Society of Bowdoin College, Tuesday evening, Sept. 5, 1826. By Samuel P. Newman.—Portland, printed at the Mirror office, 1826.—pp. 29.

The specific object of the Society before which this Address was delivered is "to assist indigent young men of promising talents and of good moral character in procuring an education at Bowdoin College." It does not like the American Education Society confine its aid to young men who have the ministry in view; but many of its principles are the same, and admit of a similar illustration. The sentiments of the Address are moreover analogous to what Professor Newman exhibited with much force, at the late anniversary of the American Education Society, on moving the *third* resolution, which was expressed in the following words:—"That since a large proportion of the most useful and distinguished men of every profession, and in every age, have sprung from humble life, the friends of the American Education Society have peculiar reason to expect that in consequence of their efforts, a great addition will be made to the piety, talent, and effective influence of the Christian ministry." Not having been able to obtain a copy of Professor Newman's remarks delivered in support of this resolution, we the more gladly avail ourselves of a few paragraphs from the Address to the Society in Bowdoin College.

Professor N. directs the attention *first* to that peculiar and important class of persons in our country whom he styles "self made men;" and in the next place to those who, though equally poor, instead of trusting "to their own unaided efforts for the attainment of knowledge and the discipline of the mind, have sought the aids of education." The following striking example is introduced for the purpose of illustrating the former class.

"Perhaps it may tend to the definiteness of our views of a self made man, to fix the attention on an individual instance. I will mention Roger Sherman of Connecticut. He was the son of poor parents. The business marked out to him for life, was the sedentary and laborious employment of a shoemaker. But while his hands wrought in this humble, though useful occupation, a providential occurrence led him to aspire after a higher station in life. He was requested by a friend to seek for him legal advice at a neighboring town. The precision and accuracy, with which he made known the case to the attorney consulted, excited surprise, and led to the intimation, that his mind was fitted to higher pursuits. But how could this hint be improved? The advantages of education were not within his reach. Even should he relax his daily toil, want and suffering were near to him, and to those he loved.

'Alone the oar he plied; the rapids nigh,
To pause but for a moment was to die.'

Neither, at that time, were there kind liberal patrons, or generous associations, to which he might look with the hope of assistance. He saw, that all his resources were in himself; and he resolved, that the power of these resources should be tried, and, in the strength of this resolution, he rose from the bench of the shoemaker, seated himself in the Halls of our Congress, and when there, he took his place with the first. For powers of discrimination, and for solidity of judgment, he had not his superior in that assembly of mighty men. Yes, this was the man, whom Fisher Ames, when he had been prevented from hearing a debate, felt it safe to follow in his vote, *for he always voted right*. This is the man too, of whom the late illustrious Jefferson declared, that *he never said a foolish thing in his life*; and yet this same man, was a SELF MADE MAN."

Mr. Newman, in adverting to the services which have been rendered to the country by this noble class of men, exhibits their deeds with a just and impressive eloquence. He reminds us that it was men of this hardy, independent, and resolute character, who acted with such prudence, and at the same time with such a determined and invincible energy in the revolutionary struggle.

"There is something," he remarks, "in the discipline, to which the minds of these self made men were subjected, which well suited them to the exigencies of the times.

Our country needed men of resolution and strength of purpose, of bold, enterprising habits,—ready men, able to meet the exigencies of new conditions and unexpected events,—men of independence of mind, who could and would think and act for themselves; and it was among those, whose whole lives had been a course of persevering resolution, and a succession of attempts and expedients, and whose opinions and mode of reasoning were their own, shackled by no system, and biassed by no prescriptive prejudice, that she found them.”

Speaking of his second class of indigent students, namely, those who, though they received the aids of education, still had to struggle with penury and depression in every stage of their preparation for usefulness, and who exhibited “hardly less of bold adventure and determined resolution” than those whom he styles “self made men,” Mr. N. asks,

“But where are these men now to be found,—in obscurity and penury still? No, they are on your benches of justice, in your departments of State, in your halls of legislation; they are the divines, and lawyers, and physicians, and instructors, whom you love and revere. Educated as they were under all the disadvantages of indigent circumstances in life, in addition to the imperfection of the system of instruction, then found in our Seminaries of learning, still they have risen above all these disadvantages and made themselves conspicuous.”

“Our country needs such men. She will always need them; and if the citizens of this republic preserve, as I hope they will, the purity of our free institutions, she will always have them.”

Yes, our country needs such men. She needs men of a sturdy and enterprising character, who have been taught by the severities of early discipline to surmount obstacles, and to vanquish difficulties,—men who possess those determined and effective habits of soul which are peculiarly the result of the trying labors and conflicts, to which a hard penury often subjects the worthy student in the course of his preparations for usefulness.—She needs such men to go with the spirit and self denial of apostles to her Western and Southern borders, and there raise the standard

of the cross, and preach Christ and him crucified, and contend against prevailing iniquity with a resolute courage, and endure hardships and privations without injury or discouragement. She needs this day a thousand such, to meet the wants of a rapidly extending population, and to arrest the fearful progress of moral desolation, which now so portentously threatens her political interests.

Professor N. thus states and answers another objection, which may be made to the practice of affording pecuniary assistance to the indigent student preparing for the ministry, as well as to others.

“It may be said: If the discipline, to which the indigent student is subjected, be thus advantageous, if to overcome the difficulties and hardships which poverty places in the way, conduce to the formation of a superior mind, why diminish the force of these favoring causes? Let the lion be met and conquered, if it is the struggle which will give strength to the victor.—Carry us back to the simplicity of former times, and I will allow that there is force in the objection. But the demands of the age have increased. More knowledge and further progress in literature and science are required in our educated men. To meet these demands, our course of instruction has been extended, and consequently the expenses of a public education increased. The changes also, which, in the progress of our country, have taken place in our modes of living, and which have extended themselves to our literary institutions, (though I rejoice to say, that a spirit of retrenchment has gone abroad,) have thrown new obstacles in the way of our indigent students. And in connexion with these causes of increased expenditure, consider also, that the effect of extending our course of education has been to increase the difficulties of competition. He must indeed have a rarely gifted mind who under the disadvantages to which poverty subjects him, can vie with the well educated scholar of the present day. Take these circumstances into view, and you will at once perceive, that they diminish the force of the objection that has been made.”

In regard to this subject, the Directors of the American Education Society believe that a middle path is the path of wisdom and of safety. They would grant *so much assistance*

that a young man of proper disposition and endowments may obtain, without serious embarrassment or loss of health, a *thorough* education for the ministry;—and they would afford aid *in such a manner*, as to excite him to diligence and economy, and to leave unimpaired every desirable motive to personal effort. They have studied to fix upon a course, which while it in a measure removes the excessive and disheartening pressure of want, is at the same time calculated “to encourage young men to do all they can for themselves, and to make them feel that they “are dependent, ultimately, upon themselves for an education.”

We close with one more quotation from this Address.

“It may be said, that the calls on the benevolence of the public are numerous. It is true, they are so. There are many objects, and noble objects, of Christian charity; and all that I ask is, that each may receive a share, and a just share, of Christian benevolence. I do not ask you to forget your fellow man, who sits in the region of moral darkness. O no. Do all that you can, to pour upon these remote parts of the earth the light of Gospel truth. I do not ask you to be unmindful of the savage, who roams our western wilds.—O no. Do all that you can, to make him feel the power of that religion, that can subdue the fierceness of the tiger, and change the lion to the lamb. I do not ask you to forget the sons of affliction and want. O no. Go visit the cold hut of poverty, go stand by the thorny bed of disease, and be angels of mercy there. But I do ask you, that you would also remember the indigent scholar, in his discouragements and his struggles. I do ask you, that you would extend an arm for his support, when, worn down with mental toil, he is ready to sink beneath the burden of poverty, that presses heavy upon him.”



A Sermon occasioned by the death of the Hon. William Phillips, preached on the third of June, 1827, being the Sabbath after the Funeral. By Benjamin B. Wisner, Pastor of the Old South Church in Boston.—pp. 52.

The design of this discourse is to perpetuate the memory of one of the most benevolent men whom the present age has produced. The American Education Society, of which he was chosen President for twelve

years in succession, and whose interests were cherished by him with strong affection, has already recorded its deep sense of the obligations which it is under for so generous a benefactor, and so valuable a friend. In performing the duty assigned him, Mr. Wisner has selected for his text, the appropriate and beautiful description of the character and end of the *upright* man in Ps. 112: 4, 5, 6. “*Unto the upright there ariseth light in darkness: he is gracious, and full of compassion, and righteous. A good man sheweth favor, and lendeth: he will guide his affairs with discretion. Surely he shall not be moved forever: the righteous shall be in everlasting remembrance.*”

The preacher first delineates the character, and then describes the blessedness, of a good man. The application to the case of his deceased and distinguished parishioner, follows. It is seldom that we find, in the records of benevolence, a more interesting history than Mr. Wisner has given of Mr. Phillips, and of the family with which he was connected. To their enlightened views, and princely benefactions, the church and the community are indebted for some of the most useful and flourishing Institutions of learning.

The late HON. WILLIAM PHILLIPS was born April 10, 1750, and died May 26, 1827.

In presenting us with the prominent outlines of his character Mr. W. describes him as a man possessed of a strong and discriminating judgment; a decided friend of the liberties of his country in the times of the greatest peril; as deeply interested in the improvements of his native city, and in the progressive advancement of society. His natural disposition was generous, and affectionate, united with a strong sense of moral justice. But the predominant feature of his character was his piety.

“Of the reality of this, none who knew him, and were qualified to judge, could entertain a doubt. His religious senti-

ments were thoroughly and decidedly orthodox, or evangelical. These, he firmly believed, after diligent, prayerful, and long continued study of the scriptures, are the truths which God has revealed for the renovation and sanctification of men. He deeply lamented the prevalence of opposite opinions, especially a denial of the atonement of Christ, which he was firmly persuaded is the only ground of hope for sinful men."

"His faith was not a mere speculative, inoperative principle; it worked by love,—love to God, and love to men. A regard to the will and the glory of God, was the principle which shaped and ruled all the considered actions of his life. What does duty to God require? was the question which controlled, not only those actions which are more appropriately denominated religious, but those also which arose from the varied relations and circumstances of life. Few men were more habitually actuated by the fear of God; few have aimed more constantly to do all things to the glory of God."

The following account of the views, and feelings, and actions of this truly excellent man, in regard to the various works of benevolence which distinguish the present day, is worthy of being recorded on the memory and heart of every man to whom God has entrusted the important talent of wealth.

"Of his deep and lively interest in the extension of the Redeemer's kingdom, it is universally known that he has long given the most substantial evidence. His property, he habitually felt, was a talent committed to him, to be used for the glory of God, and the good of his family and of the world. Deeply, I have had the most satisfactory evidence, did he feel the responsibility involved in its possession; and earnest was his solicitude that he might be found faithful in his trust. His charities have been long continued, munificent, widely extended, and applied to every variety of proper objects. The poor have lived upon his bounty. Many are the widows and the fatherless children whom he has rescued from want and woe. Many are the friends whom his liberality has aided, and comforted. Very many are the souls which his beneficence has enlightened, and sanctified, and saved. He did not indeed give as much *in proportion to his means* as some in more moderate circumstances. This, whatever may be thought of the question of duty, was not, at least in the present state of the church and the world, to be expected. But there has, I believe, no man of

wealth lived and died in this country who has in proportion to his ability, done so much for the cause of charity. It is to be remembered also, that he was educated, and his habits formed, when, in this country, liberal benefactions were unknown. With him, it may almost be said, began that spirit of liberality, which has sprung up, and spread so rapidly in our community. It is also to be recollected, that most of the measures and associations now in operation for extending the blessings of education, of civilization, and of religion, were formed after he had passed the meridian of life; and that he was, from his habits of thinking and feeling, rather averse to new and untried expedients. Yet scarcely a measure has been adopted or an association formed, in this city and vicinity, for the improvement of the physical, the intellectual, the moral, or the spiritual condition of men, which has not received his co-operation and his liberal support. Nor did this proceed from an ostentation of charity, or a blind impulse of generosity. No man was ever farther from ostentation in his charities; and in reference to all new applications to his bounty, he always took time for deliberation, consultation, and prayer. Of the numerous plans which have, within a few years, been adopted for the promotion of evangelical religion, I know of but one to which he wholly refused his co-operation; and it is a remarkable fact, that that one is now generally regarded as having entirely failed.

"I confess that when I consider all these circumstances, I look with wonder,—and I hope with gratitude to God whose grace made him what he was,—at the variety and the amount of his charities. They have been, for a *series* of years, from eight to eleven thousand dollars a year. And by his will he has contributed to various benevolent objects, most of them religious charities, sixty-two thousand dollars."

In a note in the appendix to the sermon it is stated that "During the last three weeks of his life, he contributed to different charitable objects above \$5000; an amount which would have been nearly doubled, had he lived a few days longer, and been permitted to attend the religious anniversaries held on the week of General Election." Thus did this good man

* The donations of Mr. Phillips to the American Education Society, exclusive of his annual contributions, which probably amounted to more than a thousand dollars, were as follows:

In the year 1818 a donation	\$1,000
1826 to constitute a scholarship	1,000
1827 a legacy	5,000

go down to the very gates of death, distributing, like a faithful steward, the bounty with which his Lord had entrusted him; and leaving behind him a name which time, that casts the mantle of oblivion on many a favoured son of wealth and distinction, will serve only to brighten.

O ye men of wealth, to whom God has committed a talent of unspeakably higher value than that of silver and gold, the power of *doing good* to thousands of your fellow men for time and eternity, behold here an example worthy of your imitation! The property with which you are entrusted cannot descend with you into the grave, nor be carried with you into eternity. But, if used for the glory of God, to promote the cause of piety and benevolence, it will follow you in the good which it will accomplish, through the dark valley of the shadow of death, and be felt and enjoyed when these heavens and this earth are no more.



Eleventh Annual Report of the Directors of the American Education Society, for the year ending May, 1827.—pp. 76.

We notice this Report, which has been published several weeks, and is already in extensive circulation, merely for the purpose of inviting attention to it from those who wish to have a general view of the principles and operations of the American Education Society. For this purpose, it is a more complete document than any which has before been issued by the Society.

The Directors state three "fundamental maxims," as forming the basis of most of their measures for promoting the interests and objects of the Society. These are,—“That the good which the Society is to accomplish must depend under God upon the *character* of the men whom it patronizes; that the enterprise is undertaken and should be prosecuted with reference to the *entire wants* of our country and of the world; and that the Society is destined to continue *for generations and ages to come.*”

With these leading principles, for their guide, they aim to exercise *great caution in selecting candidates for patronage*; preference is given to those who seek a *thorough* education; assistance is rendered in the way of *loans*, and not as a charity; a *pastoral supervision* is extended over all who are patronized; *scholarships* are founded, instead of placing the whole dependence of the society upon contingent funds; and patronage is extended to young men of *different denominations*, provided they possess the qualifications specified in the constitution. Each of these topics is fully illustrated in the Report.

Written testimonials are given in the appendix from nearly all the Presidents of Colleges in New England, and from some out of it, and from other intelligent men, both ministers and laymen in different parts of the country, who have had opportunity of forming a correct opinion on the subject, all approving, in decided terms, of the system which the Society has adopted.

We subjoin the following from President Tyler, Dr. Spring of New York, and Jeremiah Evarts, Esq. as specimens.

“I have ever regarded the American Education Society as one of the most important and useful of those benevolent institutions which are the glory of the present age; and the recent changes which have been adopted in the mode of conducting its operations appear to me to be great improvements, and preeminently adapted to secure the confidence of the public, and to extend and perpetuate the usefulness of the Society.

The establishment of scholarships, by means of which a permanent fund is created, is calculated to give stability to the institution; and while it will enable the Directors at all times to redeem their pledges, and to reduce their operations to system, it will save them from the embarrassment, to which they must often be subjected, if dependent solely on occasional contributions.

The plan of converting their benefactions into loans, possesses many advantages. While it operates as a stimulus to the young men to do all in their power for their own support, and relieves them from many of those unpleasant associa-

tions which their dependent situation suggests, it lays the foundation of an accumulating fund, which is destined to increase with the increasing wants of our ;rowing population.

The organization of Branch Societies in different sections of the country, is peculiarly adapted to awaken the interest—and call forth the resources of the whole Christian community; and at the same time gives the most ample security against the future perversion of the funds.

But there is no part of the present plan of operations with which I am more highly satisfied, than that system of supervision and close inspection which has been adopted, and which will enable the Directors to become intimately acquainted with the character, standing, and habits of every one of its beneficiaries, and which lays the surest foundation for public confidence that no unworthy individual will be patronized.

BENNET TYLER."

"I have perused with no common interest, a brief view of the present system of operations pursued by the American Education Society; and with a still deeper and gratified interest, have I listened to the details of the plan, as developed to me in a personal interview with their respectable Secretary, the Rev. Elias Cornelius. To furnish young men of piety and talent with a *thorough* Education for the pulpit—to relieve them from the mortifications of mere pensioners on charity, and perpetuate the resources of the Society, by the appropriation of monies *loaned*, rather than gratuities bestowed—and to test the character of young men, by the methods proposed by this Society, appear to me to be a most judicious improvement upon all the plans hitherto adopted by Education Societies. The establishment of *scholarships*, as proposed by this Society, strikes my mind, as one of the noblest charities of the age. The business of educating young men for the sacred ministry, I do not believe can be successfully carried on without it. Though I am not one of those, who distrust the bounty of Heaven through future generations, yet am I persuaded, that the cause of this Society needs a permanent fund, as really, as any institution of learning in the land. I trust the efforts of the agent in this most important concern will receive the favor of all the friends of God and man.

GARDINER SPRING.

New York, December 25, 1826."

"These lines may certify, that I have for some months been acquainted with the principal features in the plan of the American Education Society, as presented and explained by the present Secretary; and that I cordially approve it, not

doubting that in case experience shall suggest modifications, they may easily be adopted.

"Two excellent traits in the plan I conceive to be these: the thorough supervision of the education of the young men, during the whole course of their studies, and the establishment of scholarships to such an extent, as shall exempt the Directors of this weighty concern from extreme embarrassment, and constant apprehension, as to the means of carrying forward the beneficiaries whom they have taken under their patronage. The last of these objects, I conceive to be indispensable in order to the attainment of the other; for there can be no time for superintending the education of young men, while the minds of the Directors and executive agents are engrossed with the perplexing question, how they are to provide for pressing exigencies.

"I am not willing to close this certificate without expressing my entire confidence in the Board of Directors of the American Education Society, and in their present Secretary.

JEREMIAH EVARTS,

Cor. Sec. of the A. B. C. F. M.

Boston, Dec. 26, 1826."

The following letter was received by the Secretary, from the President of Waterville College in Maine, after the above were published in the Annual Report.

"I am happy in being able to say, that the officers of this College unanimously approve of the plan of operations adopted by the American Education Society, as stated in the remarks made by yourself when you were at my house, and in the "Brief View" which you then had the goodness to put into my hands.

Yours respectfully,

JER. CHAPLIN."

MISCELLANEOUS FACTS.

Important means of multiplying ministers.

The Secretary of the American Education Society has frequent occasion, in discharging his official duty, to become acquainted with the early religious history of the young men who are under the patronage of the Society. These interviews often disclose interesting facts. Among them the following are peculiarly noticeable. The young men in many cases acknowledge themselves indebted to the influence of a pious *mother*; and they generally refer the time of their conversion to a season of *Revival*. This combined influence is doubtless the source, from which

the church is to look for a large proportion of her ministers. Let mothers, in view of this fact, early consecrate their sons to God, and spare no pains to train them for his service. Let the friends of Revivals keep it in mind, and labor and pray for the continuance of these powerful instruments of regenerating the world.

Rapid growth of population in the United States.

An intelligent gentleman who has long resided in Ohio, was recently in New England, and, to show the rapid growth of the population in the state where he belongs, which already exceeds 800,000, stated to another gentleman that he had ascertained, after careful inquiry, two facts of great interest on this subject; one was, that there is not a *native born* citizen in the state as old as himself, and he is but 45; and the other, that Ohio is, at the present time, the greatest emigrating state in the Union.

Yet this is but a specimen of what is taking place in the Western states generally: 37 years ago the entire white population beyond the Alleghany amounted, by actual enumeration, to scarcely *one hundred thousand*; now it is more than *three millions*. At the same time the Atlantic states have been steadily increasing. The present ratio of increase is at the rate of one thousand a day, or nearly 400,000 a year. An addition is thus made to the nation, every *twelve months*, of a population equal to that of the states of Connecticut and Rhode Island! What a prospect is this for the Patriot and Christian to contemplate! Who can predict the future safety and happiness of the nation, if the means of *moral* influence are not greatly increased? It is no time to be idle. The generation has not lived, which was charged with a more responsible duty to posterity, than the present inhabitants of the United States.

The Slave Trade.

The Directors of the London African Institution give a list of 218 vessels which, during the year 1824, were engaged in this infamous traffic. These it is estimated carried away *one hundred thousand* miserable human victims. How many others were carried off, by vessels which escaped the vigilance of British cruisers, no one can tell. At the commencement of the present year, a vessel arrived in England which had boarded 30 slave ships under different flags, during a single short cruise; and it was believed that 30,000 slaves were ready for embarkation at the different stations along the coast. The laws

of civilized nations against the slave trade are little more, therefore, than a dead letter. Nothing can stop the enormous evil, but the establishment of Christian colonies along the coast. The influence of the British colony at Sierra Leone has been already extensively felt. A short time since a tribe, from whose shores fifteen or twenty thousand captives had been annually embarked on board of slave ships, put themselves under the protection of the colony, and are now no longer troubled with the dealers in human flesh. The late Gen. Turner recently wrote from the colony and stated, that he had but little doubt that the slave trade would be speedily abolished for a thousand miles around Sierra Leone. Our settlement at Liberia already guards 150 miles of the long haunted coast. Twenty such colonies as Sierra Leone and Liberia spreading along the western shore of Africa, at suitable distances, would put an end to the slave trade forever, and diffuse the light of Christianity over a large part of the African continent. What friend of humanity, or of religion, will not, then, bid such a Society as the *American Colonization Society*, God speed, in its noble undertaking; be the degree of its influence in mitigating the evils of slavery in America, what it may?

Benevolent Societies.

The American Board of Commissioners for Foreign Missions have forty three stations among the heathen, and about the same number of ordained ministers. These would supply one *county* of 50,000 inhabitants, with Christian institutions, at home. The annual receipts of the Board are greater than those of any benevolent Society in the United States: and yet there are *individuals* in the country whose yearly *private* income exceeds those receipts, and who could therefore, if disposed, do more for Foreign Missions, than the Christian community now do.

The American Bible Society has been in operation nine years. It has published *half a million* of copies of the Scriptures. *Three millions* of people are estimated to be destitute of the Bible in the United States, and *twenty millions* more in Spanish America and Brazil. *Hundreds of millions* are destitute in other portions of the world.

The American Tract Society at New York has printed in two years 44,000,000 of pages of tracts; less than *one million* of which have crossed the Alleghany mountains. *Four millions* of tracts have been published, while the population is *twelve millions*. The London Society publishes *ten millions* of tracts annually.

The American Home Missionary Society employed last year 169 ministers, and paid on an average one fourth of their support. There are, of the Presbyterian denomination alone, one thousand churches which have no Pastors.

The American Sunday School Union, embraces 2,415 schools, 22,291 teachers, and 159,000 scholars in 28 states and territories. The number of children in the United States, of an age suitable to attend Sunday schools, is probably 3,000,000.

Comparative receipts of British and American Societies for 1836-7, in round numbers.

Br. & For. Bib. So. \$356,622	Am. B.C. For. Mis. \$67,401
Church Miss. So. 204,000	Am. Bible Society 64,764
Wesleyan Mis. So. 201,804	Am. Sun. Sch. Un. 42,000
London Mis. So. 157,137	Am. Ed. Soc. (cash) 37,874
Religious Tr. So. 66,675	Am. Tract Soc. 30,413
London Jews Soc. 64,257	Am. H. Miss. Soc. 18,140
Hibernian Society 32,945	Am. Coloniz. Soc. 15,963
Sunday Sch. Union 30,870	Am. Bap. Bd. Miss. 10,987
Br. & For. Sch. So. 8,353	Methodist Mis. So. 6,215
Continental Soc. 8,340	Am. Jews Society 1,266

Let the people of the United States give to religious charities *three cents*, for every *dollar* they now spend for ardent spirits and the pauperism occasioned by it, and a greater sum would be raised than the above societies, in England and America put together, now receive. What a fund, then, might this favored nation possess for works of benevolence, should the monster, Intemperance, be destroyed, as there are at length some rising hopes that it will be!

INTELLIGENCE.

Quarterly meeting of the Board of Directors.

The Directors of the Am. Ed. Soc. hold a meeting regularly, on the 2d Wednesday of January, April, July, and October, to receive the returns of those under the patronage of the Society, to make appropriations, to attend to the cases of new applicants for aid, and to transact any other business which the interests of the Society may require.

The Board held their quarterly meeting in Boston on the 11th inst. *Sixteen* new applications for aid were presented, and fourteen young men were received and placed on probation for the usual term. This is a larger number than has occurred for nearly 2 years past at a similar meeting. \$2,369 were appropriated to 149 young men, belonging to 11 Colleges and as many Academies. \$332 33 were voted to the Branch Society in Connecticut, and \$57 to the Branch in New Hampshire, to complete appropriations in those states. The treasury of the Society is entirely exhausted, and *twenty five hundred dollars* will be needed in October, to meet the appropriations for the en-

suing quarter. But little can be expected previous to that time, from the income of scholarships, or from auxiliary societies. The friends of the Society must step forward and replenish the treasury, by fresh donations and contributions, or the Board have strong apprehensions that they shall not be able to meet the demands which will then be made upon them. They earnestly request that their wants may be remembered, and that without waiting for further solicitation every friend of the cause will forward his free-will offering to the General Treasury, or to either of the treasuries of the Branch Societies; as may be most convenient. The pledge has been given, and must be redeemed, that *no young man who is worthy of being patronized for the Sacred Office*, shall ask for aid in vain. But for the means of redeeming this pledge the Board have no where to look, but to the community, whose agents they are. We would ask ministers of the Gospel, to keep in mind the wants of the Society, and before the period which has been mentioned arrives, to address their congregations, and to solicit a contribution, or subscription, in aid of the funds. We would especially ask those ministers of the Gospel who once stretched forth their hands to this Society, and received its kind and timely aid, not to forget its claims now that it comes to them, and asks for help. Other youth are struggling with the same difficulties which they had to encounter. By returning into the treasury of the Lord what they once received from its sacred funds, many a heart will be made glad which is now sad, and many a heavy load will be lightened which is pressing upon the indigent youth, with all the weight with which it formerly fell upon them. Remember, Brethren, the days of want and despondency; and "all things whatsoever ye would that others should do unto you, do ye even so unto them."

It is also desired, that females will make their Pastors members for life, of the Branch Societies formed within the States or districts where they reside. This will not only give their pastors an opportunity of extending an influence,

by means of their counsels, in the meetings of the Branch Societies; but it will augment the funds, and essentially promote the cause. A donation of 30 dollars will constitute a minister a life member of the Branch Societies in Connecticut and New Hampshire, and a little less will be sufficient in some of the other Branch districts. 40 dollars will constitute a minister an honorary member of the General Society.

CLOTHING WANTED.

Very important aid may be afforded to beneficiaries of the American Education Society, by furnishing them with suitable articles of clothing. The money which they receive from the Society does but barely pay for board and tuition; leaving books, clothing, and other expenses, to be defrayed by such other means as they can find. Many worthy young men are often in want of comfortable clothing. This is the case at the present time, with some whose wants have come to the knowledge of the Directors. The articles most in demand are cloths suitable to be made up into coats and pantaloons. In general, it is *decidedly better*, to leave the cloth to be made up, as it is called for by the indigent student himself, than to send it manufactured into garments.

It is also found on experience, that there is less advantage from *second hand* clothes, than might be supposed by the donors. Not only are alterations and repairs frequently necessary, and expensive, but the garment is less durable, and if the texture happens to be very fine, as it often will be, it subjects the student to the charge of extravagance from those who are ignorant of the manner in which he received the garment. Pieces of cloth, such as discreet persons would judge suitable for the beneficiaries of the Society in the various stages of education, of a dark color, either gray or black, cotton or woollen, and such as may be had at most of our manufacturing establishments in exchange for the raw material, would be exceedingly useful and very thankfully received. If a few neighbors would each contribute a small quantity of wool, or some other material, and exchange it at our manufactories for cloth, they might with a small sacrifice to themselves, greatly assist the young men whom the society patronizes. Of shirts, there is, at present, a supply. Cravats and handkerchiefs are wanted. Socks for summer are wanted; and a few, in addition to those now on hand, for winter. Articles of bedding are often extremely acceptable, as are also pieces of flannel. But what is

most wanted, are pieces of cloth, especially woollen, like what have been mentioned.

Donations in clothing may be forwarded to the Treasurer at Boston, or to the Secretary at Andover; to the Treasurers or Secretaries of either of the Branch Societies, (a list of whom may be found in the present number of the *Quarterly Journal*,) or, if more convenient, to the places where the young men are engaged in their studies, care being taken to send them to a responsible person, say the principal instructor, and to specify that they are sent for beneficiaries of the American Education Society.

Anniversaries of Branch Societies.

The Connecticut Branch of the American Education Society held its *first* anniversary at Stratford, on the 20th of June; and the Maine Branch its *ninth*, at Hallowell, on the 27th of the same month. At the former meeting, addresses were delivered by Rev. Joel H. Linsley, of Hartford, Rev. John Chester, D. D. of Albany, Rev. Samuel Merwin, of New Haven, Rev. Samuel Green, of Boston, and the Secretary of the Parent Society. At the latter meeting a sermon was delivered by Rev. Asa Cummings of Portland. Interesting reports were read, which have since been published. The prospects of both Societies are such as to animate the feelings, and to raise the hopes, of the friends of Zion.

FUNDS.

Receipts into the Treasury of the Am. Ed. Society, from April 1, to July 1, 1827.

DONATIONS.

A. Enclosed in a letter signed A.	25 00
Andover, Ch. in Theol. Seminary	100 00
Ashby, collected at Mon. Concert	11 33
Avails of goods sold	25 75
Avails of goods, from Misses W. & F.	6 00
Barnstable Co. Aux. Miss. Society	16 50
Berkshire Education Society	34 00
Billerica, from a few females, By Rev. W. Fay	3 00
Boston, Ladies of Union Church	6 00
Boston & Vicinity Fem. Aux. Ed. So.	30 00
Brookfield, Mr. James Ross	1 06
Brookline, charity box	15 08
Charleston, S. C. from an indigent fem.	1 00
Do. Rev. John Dickson	10 00
Chilmark, Beneficent Society	1 98
Dublin, N.H. Mrs. Persia Hinds	6 00
Essex Aux. Ed. Soc. from 2d Parish	
Fem. Cent So. Newburyport	12 00
Fitchburg, Female Jews Society	20 00
Hampden Aux. Ed. Soc.	4 00
Ipswich, 1st parish, Fem. Ed. Soc.	13 00
Leominster, Miss Sarah Hale	4 00

Carried forward \$341 70

	Brought up	341 70
Marshfield, Azel Ames		10 00
Mendon, Ladies in		4 00
Newburyport Seminary, from Associate Circle of Industry		25 00
Do. and Vicinity, Fem. Aux. Ed. and Missionary Society		25 00
Norfolk Co. Aux. Ed. Soc.		539 70
Rowley, Fem. Ed. So. 1st Parish		4 00
Do. Misses		2 10
Salem, Fem. mem. of Tab. Church		1 00
Seekhok, Bible class		2 50
Shirley, Margaret Little		9 50
Do. Louis Bartlett		1 00
Templeton, Madam Naomi Sparhawk		6 00
Topsfield, Fem. Ed. Soc.		15 38
Do. Friends in		2 50
Warwick, Monthly Concert		5 00
Westford, Education Society		11 00
West Newbury, 2d par. on Fast day		12 00
Worthington, Hon. E. Starkweather		5 00
		<hr/> \$1026 38

ANNUAL SUBSCRIPTIONS.

Charleston, S. C. Mrs. Barksdale	5 00
Do. Mrs. John Graddon	5 00
Do. Mrs. Jane Keith	5 00
Do. Miss Huxam	5 00—20 00

To constitute the following persons
HONORARY MEMBERS for life,
of the Society.

Rev. HOSEA HILDRETH, Gloucester, from the Fem. Benev. Soc.	40 00
Rev. WILLIAM A. M'DOWELL, Charleston, S. C. from the Juvenile Soc. in the Sabbath School of the 3d Presb. Church	40 00
Rev. FREDERICK FREEMAN, Plymouth, from a Society of Ladies in 3d Cong. Church and Soc.	40 00
Rev. LEVI NELSON, Lisbon, Ct. a Bequest of late Eben Bishop	40 00—160 00

INCOME FROM SCHOLARSHIPS.

The Richard Cobb scholarship	60 00
Mehitable Cobb Do.	60 00
Ropes Do.	60 00
Cutler Do.	40 00
Parker Do.	48 83
Hubbard Do.	60 00
Vose Do.	60 00
Martyn Do.	30 00
Tappan Do.	60 00
Do. Do.	60 00
Marblehead Do.	60 00
Bartlet Judson Do.	30 00
Wheelwright Do.	60 00
Burnstead Do.	60 00
Newton Do.	60 00
Green Do.	54 00—862 83

Total for present use \$3069 21

PRINCIPAL RECEIVED ON SCHOLARSHIPS.

Palmer scholarship, by Mr. S. Palmer, Boston	1000 00
John D. Dunlap scholarship, by Mr. David Dunlap, Brunswick, Me.	1000 00
Beecher scholarship, by Ladies of Hanover Church, Boston	100 00
Green scholarship, by Ladies of Union Ch. Boston	100 00
Emerson scholarship, by members of the 3d Cong. Church and Society, Salem	234 60
Dartmouth scholarship, Hanover, N. H.	78 00

\$2512 60

GENERAL PERMANENT FUND.

Legacy of Mrs. Eunice White, late of Bolton, Conn.	1000 00
Legacy of the late Rev. Walter Lyon, in part, from Executor, Pomfret, Con.	200 00

\$1200 00

Grand Total \$5,781 81.

CLOTHING RECEIVED DURING THE QUARTER.

Ashby, Flannel, valued at \$1.25.
Boston, bundle of socks, by Miss Eaton.
Gloucester Female Benevolent Society, 12 pr. Socks.
Holden Fem. Reading Society, articles of Clothing.
Mount Vernon, N. H. Ladies Char. So. 14 pr. Socks.
Westford, Education Society, 7 pr. Socks.

All inquiries on the subject of clothing, whether by donors, or by those for whom the donations are intended, should be sent to the Secretary of the Society at Andover, Mass. who is the General Agent appointed by the Board to communicate information, and to regulate the distribution of clothes.

The Editors of the Recorder and Telegraph, to whose columns the Board and the Society have been specially indebted from the first formation of the Society, are requested to copy all donations made to the General Society, and other articles of intelligence, which are published in the Quarterly Journal relating to the immediate wants or interests of the Society.

The Editors of other religious Newspapers, particularly of the Christian Mirror, N. H. Repository, Vermont Chronicle, Connecticut Observer, and New York Observer, are desired to copy general notices and intelligence, and such summary of the donations made to the Society as may be particularly interesting, or desirable, to its friends within the states where their respective papers are issued. The above Editors are also requested uniformly to copy lists of donations made to the Branch Societies in their respective States, from the Quarterly Journal of the General Society, where they will hereafter regularly appear.

Officers of the American Education Society, and of its Branches, to whom communications or donations are to be sent.

Rev. E. CORNELIUS, Sec'y of the General Society, Andover, Mass.

Mr. AARON P. CLEVELAND, Treasurer of Do. No. 6, Water Street, Boston.

Rev. BENJAMIN TAPPAN, Sec'y of the Maine Branch, Augusta, Me.

Rev. SAMUEL P. NEWMAN, Treasurer of Do. Brunswick, Me.

Rev. CHARLES B. HADDUCK, Sec'y of the N. H. Branch, Hanover, N. H.

SAMUEL FLETCHER, Esq. Treasurer of Do. Concord, N. H.

Rev. CHARLES WALKER, Sec'y of the North Western Branch, Rutland, Vt.

IRA STEWART, Esq. Treasurer of Do. Middlebury, Vt.

Rev. LEONARD BACON, Sec'y of Con. Branch, New Haven, Ct.

Mr. ELIPHALET TERRY, Treasurer of Do. Hartford, Ct.

Rev. AUSTIN DICKENSON, Sec'y of the Presbyterian Branch, New York.

PETER LUDLOW, Esq. Treasurer of Do. 144 Nassau street, New York.

The next Quarterly meeting of the Board of Directors of the General Society, will be held, on Wednesday the 10th day of October next, in Boston. An Examining Committee, on the preceding day, will attend to such new candidates for aid as may apply for patronage.

The Boards of the several Branch Societies meet two weeks previous to this time.

THE
QUARTERLY JOURNAL
OF THE
AMERICAN EDUCATION SOCIETY.

No. II.

OCTOBER

1827.

**PLAN OF EXERCISE RECENTLY ADOPTED
IN THE THEOLOGICAL SEMINARY AT
ANDOVER.**

THE necessity of a thorough system of exercise to preserve the health and vigour of young men, who are pursuing a course of education, is beginning to be extensively felt. Every year adds to the catalogue of invalid students, and multiplies the victims of premature disease and death. Twenty five young men under the patronage of the American Education Society, some of them youth of the highest promise, have been cut down within the last twelve years, while engaged in their preparatory studies. A still larger number, for want of health, have entirely failed of their object, or entered upon the duties of the ministry with greatly diminished means of usefulness. The change which is experienced in passing from an active and laborious employment to a sedentary and studious life, as is often the case with those who go into the ministry, is greater than most constitutions will bear. Frequent, systematic, and laborious exercise is requisite to maintain the animal functions, and to preserve their accustomed vigour. To provide the means of such exercise, is of the first importance to the successful prosecution of a course of study in any of our public seminaries of learning. It is gratifying to observe that this subject is taking strong hold of the public mind. It augurs well for the future usefulness of our public and professional men; for never will intellectual and moral effort be carried

to the highest point of success, until that most invaluable of earthly blessings, *mens sana in corpore sano*, shall become a common possession of literary men.

Various methods have been devised for accomplishing this object. *Gymnastic exercises* have recently been introduced into several of the colleges, and, it is thought, with good effect. But, the difficulty, so common in almost all plans of exercise, that of keeping up a uniform and lively interest in the students and persuading them to be regular in their exercise, attends this scheme also; and, if we may judge from the appearances of neglect already visible within the precincts of gymnastic grounds, their utility is likely to be, in many cases, of limited duration. In addition to this, the frequent interruptions to which this mode of exercise is liable, when taken in the open air, in consequence of the weather, and its want of congeniality, as usually practised, with the feelings and habits of serious young men, make it doubtful whether it can ever be generally introduced among this class of students.

Agricultural labour has sometimes been resorted to for the same general object, and in a few instances, academies have been instituted, with small farms appended, on which the students are required to work several hours every day. Such is the plan of the Methodist seminary established at Readfield in the state of Maine, where the students pay for their board, and, in some instances, for their tuition

also, by means of their labour. A similar institution has been lately commenced in Oneida county in the state of New York. Where the *entire plan* of an Institution is constructed with reference to such a system of exercise, and it is made the duty of the officers and students to conform to it, with the same regularity which is observed in other departments, success may reasonably be expected; but where arrangements are made for agricultural labour, and the students are left to perform it or not as their feelings or convenience shall dictate, all experience leads us to anticipate a failure. The fluctuations of the weather and the change of the seasons, the necessity of being provided with different suits of clothing, and the number and expensiveness of the preparations needed for a large institution, were there no other obstacles, would prevent this mode of exercise from being extensively adopted.

Another mode, and one which gives, at least in our estimation, fairer promise of success, is that of a regular system of *mechanical labour*. An experiment, recently made by an association of young men in the Theological Seminary at Andover, has strengthened this belief.* Twenty five of the students voluntarily united some months since, and placed themselves under the obligations of a written constitution. A professed mechanic was obtained, who received a fixed compensation for his services, and devoted his whole time to the business of the work shop, as *Superintendent* and *Agent*. A building was provided and fitted up with the necessary apparatus. The association was divided into two companies, and each division laboured three times a day, be-

fore meals, half an hour each time, except Saturday, when they laboured but twice. Monitors were appointed to note tardiness and absences, and fines were inflicted in case of delinquency. The work was laid out for every student by the superintendent, and the articles manufactured were disposed of by him for the benefit of the association. With these avails, and with the earnings of the superintendent in other ways, a treasury was formed, from which the superintendent in the first place was to be paid, and the remainder, should there be any, was to be applied or divided as the association should direct. Thus the association proceeded through the summer, and no recitation or other exercise in the seminary was more regularly or constantly attended by the students, during the whole term than this. The result has more than answered their expectations. Each member of the association has had more than *one hundred hours* of systematic and profitable exercise, leaving him time for other kinds of recreation if he has desired to have them. The effect has been happy both upon the health and spirits of the members, and they have been enabled to pursue their studies with greater pleasure and advantage. More than two thousand boxes of various descriptions, besides chests, bedsteads, tables, and other articles of furniture, have been manufactured, and have found a ready sale under the direction of the superintendent. A sufficient sum has thus been earned to pay the wages of the superintendent, and to purchase stock; leaving a balance in favour of the association of *one hundred and eighteen dollars*, most of which has been expended in the purchase of tools. Such has been the result for a single term, notwithstanding that the association has had to contend with the difficulties incident to a new undertaking. Future efforts, it may reasonably be hoped, will show still higher success. No doubt is entertained of the practicability of the plan, either by the students or the superinten-

* It is proper to state that the students of the seminary have various methods of taking exercise which have not only been profitable to themselves, but highly useful to the seminary. The labour bestowed by them in the construction of gravel walks, during the last year, could not it is believed have been hired for a less sum than five hundred dollars. The system of mechanical labour, which has been recently adopted, will not prevent a portion of time from being devoted still, if there should be occasion, to this, or to any other kind of exercise.

dent. At the meeting of the Board of Trustees at the close of the term, the members of the association presented a petition for a larger and more convenient edifice, to be used as a workshop, with a view to the accommodation of a greater number of students. The Trustees with a liberality which does them great credit, authorized the erection of a building for this purpose, at an expense not exceeding two thousand dollars.

The following are some of the advantages, which it is thought, this plan of exercise possesses.

1. It is not liable to interruption from changes of the weather.

2. It requires little or no change of dress.

3. It is not very expensive.

4. It is efficacious. Much of the labour consists in sawing and planing, both of which exercise the chest and limbs.

5. It imparts the knowledge of a useful art; of an art, which to some, especially to missionaries, may be serviceable in after life.

6. It is capable of yielding a *pecuniary* profit to those who are indigent.

7. The student has no care or responsibility beyond what is necessary in taking the exercise itself.

Let our serious young men make it a matter of *conscience*, as they ought, to adopt a regular system of exercise; let them for this purpose sign a written Constitution like the one adopted by this association; let a commodious and well furnished shop be provided, and an enterprising, upright, and skilful mechanic be put at the head of it, and we cannot but think much will be done towards solving that difficult problem, which has been so long under discussion, how the health and vigour of young men engaged in study may be preserved.

The Constitution of the Association is subjoined for the benefit of any who may wish to adopt the same, or a similar method of exercise.

CONSTITUTION OF THE MECHANICAL ASSOCIATION.

1. This association shall be called the Mechanical Association of Andover Theological Seminary.

2. The object of the Association shall be the promotion of health, and vigour both of body and mind, by a regular system of mechanical exercise.

3. The officers shall be a President, Vice President, Secretary, Prudential Committee, Monitors, and Committee of Appeal; all of whom shall be chosen by ballot: the Prudential Committee on the last Friday of the summer term, and the other officers on the last Friday of each term.

4. It shall be the duty of the President to preside at all meetings of the Association, and to call special meetings when necessary.

5. The Vice President shall perform the duties of President in his absence.

6. It shall be the duty of the Secretary to record the proceedings of the Association.

7. The Prudential Committee shall consist of Six, of whom two may be Gentlemen residing near the seminary, and three members of the Association, together with the Superintendent of the shop, ex officio.

8. It shall be the duty of the Prudential Committee to provide and furnish a shop, employ a Superintendent, assign him his appropriate duties;—also to manage the finances of the Association, and make a report of their proceedings at each stated meeting.

9. The number of the Monitors shall depend upon the number of divisions which the Association may make from time to time, for the convenience of labor.

10. It shall be the duty of the Monitors to collect a fine of 12 1-2 cts. for every absence, and 6 1-4 cts. for every tardiness; unless the delinquent assign to them one of the following excuses, viz. sickness, absence from town, or company from abroad;—provided always, that the delinquents have the privilege of substituting other excuses to the Committee of Appeal.—The Monitors shall pay the fines thus collected to the Prudential Committee previous to each stated meeting. Their duties shall be confined to their respective divisions.

11. The Committee of Appeal shall consist of Three, whose duty shall be to remit fines to those delinquents who offer to them any satisfactory excuse, and to audit the accounts of the Prudential Committee.

12. Any individual, who may be proposed to the Association by the President and Secretary, may become a member by vote of a majority of the Association, by signing the Constitution.

13. Any individual, not in debt for fines, requesting it, may be dismissed from the Association, by a vote of a majority of its members.

14. If any member, through carelessness or indifference to his work, shall be considered by the Superintendent unprofitable to the Association, such member, being advised by the Superintendent, shall ask a dismissal from the Association.

15. No member shall perform, during his appointed hours of exercise, other labour than that assigned by the Superintendent; nor at any other hours, except by a written permission from two of the Prudential Committee, with the consent of the Superintendent; nor in any case for persons not belonging to the Association.

16. Every member shall labour for the Association one and a half hour each day (except Saturday, when only one hour shall be required) at such hours as may be specified by resolutions and by-laws.

17. A delay of five minutes, beyond the specified time for commencing labour, shall be accounted tardiness, and of more than fifteen, absence.

18. No tools shall at any time be carried out of the shop, or removed from the benches to which they belong, except by direction of the Superintendent.

19. No individual, not belonging to the Association, shall be permitted at any time to use the tools, or labour in the shop, or enter the shop during the hours of labour.

20. Any surplus funds, which may be in the hands of the Prudential Committee, after defraying the expenses of the Association, shall be at the disposal of the Association.

21. Should this Association ever be dissolved, its property shall be at the disposal of the board of Trustees of the Seminary.

22. By-Laws and Resolves, not inconsistent with this Constitution, may be adopted by vote of a majority of the Association.

23. No alteration or addition shall be made to this Constitution, without a vote of three fourths of the members of the Association, nor until such alteration has been proposed to the Association at least 1 week.

* * The hours of work the last term were 5 o'clock and half past 11 o'clock A. M. and 5 o'clock P. M. except Saturday, when they were 5 and 11 A. M. No conversation is allowed in the shop, except what relates necessarily to the work.

NOTICES OF PUBLICATIONS.

A Discourse pronounced before the Maine Branch of the American Education Society, at its annual meeting in Hallowell, June 27, 1827. By Asa Cummings.

"The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary." Isaiah 50: 4.

In the introduction, the preacher shows that the words of the text belong preeminently to Christ. But, as in every respect in which comparison is admissible, Christ is the great pattern for ministers in all ages, he employs the text to illustrate the connexion between sound learning, and simplicity, and adaptedness in communicating divine truth.

It is an obvious fact, that no one can communicate clearly what he does not himself fully apprehend. Simplicity, then, in communicating truth, depends on a clear perception of the truth. The author finds an illustration of this part of his subject, in the admirable history of Joseph, which was written by one "skilled in all the wisdom of the Egyptians." Another he finds in the instructions of Christ. The same is true, in a high degree of the Apostles. Instead of being ignorant men, in the modern sense of the word, they were fully qualified for their office by the personal counsels and instructions of Christ, and by supernatural gifts.

The limits of this brief notice do not admit of introducing at length the argument of Mr. Cummings on this interesting topic. The following extracts will show however, that he is far from including all the qualifications of a minister in 'sound learning,' and may correct some erroneous impressions, which are sometimes entertained, in regard to the kind of men,

who are patronised by Education Societies.

"Far be it from me, by any thing that has been said, to countenance for a moment the idea, that any human attainments of a teacher can serve as a substitute for an experimental knowledge of Jesus Christ and him crucified. He *must* have that knowledge of God and the Saviour, which is eternal life; and from his own experience of a pilgrim's life, must be able to speak a *word in season to him that is weary*. Without this, all other attainments are inadequate. If his

—learning, like the lunar beam, affords
Light, but not heat; and leaves him undevout,
Frozen at heart, while speculation shines,

it will fail of leading the burdened soul to Him, who has provided complete and 'eternal rest for the weary.' If he knows not the conflicts of a spiritual mind, struggling against its internal corruption, what aid can he bring to the souls of his fellow creatures, when ready to sink under the severity of similar conflicts? If he has never resisted the power and the arts of the god of this world, how shall he teach others to ward off the fiery darts of the wicked one? How shall he sympathize in the distresses of an awakened, convicted, anxious soul, if the 'commandment has never come' with power to his own? How can he adequately desire the deliverance of others from the guilt and misery of sin, if he has not *felt* what it is to groan under the intolerable severity of its bondage? How can he bring the strength of faith, the ardour of prayer, the unwearied application of divine truth, to the case of a perishing fellow creature, if he has not formed some proper estimate of the worth of the soul, and been permitted to 'sing a new song, even praise to our God,' for the deliverance of his own?"

"Our subject throws some light upon the character of that class of men, whom Education Societies are striving to raise up and send abroad through the land and through the world. It is not a race who are to arrogate to themselves a questionable superiority—not a race to domineer over their fellow creatures in the ordinary walks of life—to look down upon them with scorn—to trample upon their natural rights—to walk through society in the strength of unfeeling pride and mock at the woes and sufferings of their fellow-creatures.—No.—It is men who shall know how to speak a word in season to him, that is weary—who shall possess a tender and sympathizing heart, be more forward to endure misery than to inflict it—who shall condescend to men of low estate, and treat the weakest and feeblest

of their species as fellow-creatures, travelling to the same immortality with themselves.

"It is not the design of the Education Society to raise up an Ecclesiastical aristocracy, who shall bind the consciences of men, or lord it over God's heritage; but such as show out of a good conversation their works in the meekness of wisdom—as shall be ensamples in word, in conversation, in doctrine, in faith, in purity.—Such as shall go and search out the scattered remnant of Christ's fold, and invite sinners from the highways and hedges to the Gospel feast;—such as will not shrink from arduous, humble, self-denying service, but cheerfully undergo any thing which a human being can be expected to sustain, in subserviency to the great object of bringing many sons to glory;—such as shall feed the flock, and seek that which was lost, and bring again that which was driven away, and bind up that which was broken, and strengthen that which was sick."

"It is not a race of mean spirited youth, who can find no other employment, or whose mental resources are so limited, that they cannot rise to eminence in another profession, or engage with fair prospects in another pursuit; whom we are moved by pity to themselves to help.—No—it is men of magnanimity, as well as christian piety; men who have bowels of compassion, as well as greatness of soul; and are willing to give up themselves to the service of Christ and his church."



Ninth Report of the Directors of the Western Education Society of the State of New York, presented May 2, 1827.—pp. 30.

The local situation of this Society is one of peculiar interest. Placed in the midst of a fertile country, rich in the productions of nature and of art, with an enterprising and teeming population, where the influences of God's Spirit are widely poured out, and numerous and flourishing institutions of learning are springing up, it can hardly fail of receiving a liberal share of patronage; while the wants of thousands within its own limits, and of tens of thousands in regions still more destitute beyond its bounds, open a wide and almost boundless field, for its efforts. We are happy to see, among a people thus situated, a lively and growing interest in the work of edu-

cating young men of piety and promise, for the ministry.

The present efforts of the Western Education Society, as appears from the Report mentioned above, are chiefly directed to aid young men in Hamilton College, and to support a boarding establishment which has been put up in the vicinity of the College, by the Society, for this purpose. A large part of the donations acknowledged, consist of provisions and other articles for the boarding house, and of clothing for the beneficiaries. A Steward is appointed to superintend the concerns of the establishment; and a General Agent devotes his time to the interests of the Society, for which he receives a salary. The number of beneficiaries aided by the Society from Jan. 1826 to May 1827, the period embraced in the Report, is 26; the number aided at the boarding establishment, at Clinton, 16. The whole amount of cash and of property contributed during the same time, is estimated at \$2881, 33. The debts of the Society amount to \$1550,00. A plan has been adopted, which has been found to be successful, of appointing agents in every town, to solicit donations and make collections for the Society; and 170 agents are thus appointed who reside in 130 towns and societies, extending from the St. Lawrence to Pennsylvania, and from Montgomery to Cayuga counties. One thousand and eighty individuals, belonging to 85 different congregations, contributed in various ways to the Society, during the period stated in the Report, besides 34 societies where the individuals are not named. *Twenty six* of those aided in past years are preaching the Gospel, and some of them have been distinguished instruments of good. The Society is auxiliary to the Presbyterian Education Society, which has lately become a Branch of the A. E. S.

The following extract presents in a just and striking manner the connexion which the cause of Education Societies has with the success of other benevolent objects.

"After all that has been done, and all the efforts now making to increase the number of able and devoted ministers, it is a notorious fact, that the number of waste and destitute places in our country is very fast increasing. From the report of the Western Domestic Missionary Society we learn, that within fourteen adjacent counties in this section of the state, eighty ministers are needed, more than are now labouring in this district, if we only number one minister to each town; and even this portion of country must be considered as well supplied, when compared with any given portion of the territory that lies west of us. A single glance over our western country, with a population increasing almost beyond a parallel, when we consider its prospects in a moral point of view, fills the mind with most alarming apprehensions. The moral desolations which overspread the western states; the flood of error and the deluge of wickedness that result from the want of religious instruction, threaten to sweep away not only the blessings of true religion, but the boasted freedom of our republican institutions. That none but a virtuous community can be free, and that virtue cannot be supported without religious institutions, are maxims universally acknowledged. But how can religious institutions be supported, without an adequate number of able and devoted ministers? And where are these ministers to be obtained? The present number is not adequate to the present demand. Societies can be named, that have been for months without a minister, solely because no suitable men could be obtained for them. The young men from our seminaries are generally engaged for weeks, and often months, before they are licensed to preach. Seldom, indeed, do we find a devoted candidate, who has not more calls than he is able to supply. Where then, can we look for a supply to meet the necessities of the rapidly increasing population of our country?

"Vigorous and increasing efforts are making, to extend the interest of domestic missions, of Sabbath schools, of bible and tract societies. We rejoice in these exertions, and would gladly co-operate in every thing that may encourage them. But how far can they be extended; and how long will they continue without Education Societies? What can missionary Societies accomplish without suitable missionaries? How difficult it must be to establish Sabbath Schools, and how nearly impossible to maintain them permanently, where there is no stated preaching of the gospel? Bibles and tracts, it is true

can be circulated where there is no ministration of the word; but how little will they be read; and how much less regarded? The Sabbath itself cannot be long maintained, where there is no regular preaching. If other institutions for promoting religion and morality are not accompanied with the regular ministrations of the gospel, they will shortly languish and die. But where are the ministers, to carry into effect, so far as preaching the gospel is concerned, all the extensive plans of benevolence that are moving on and annually increasing, not only in this, but in most other parts of our country, and of the christian world? They are not in the field of labour. They are not in our Theological Seminaries or Education Societies. All that are here pursuing their preparatory studies bear but a small proportion to the demands that are fast increasing. And how can we hope to supply these demands? How can we do any thing towards effecting this object, except by means of Education Societies? If these are suffered to languish; if special efforts are not made to increase their operations, all other religious and charitable institutions must be proportionally retarded. That these views accord with the sentiments of the religious community, appears from the increasing efforts now making, extensively to promote the object of these societies."

The following are the officers of Western Education Society.

HON. THOMAS R. GOLD, *President.*

22 Vice Presidents.

REV. JAMES EELLS, *Corresponding Sec'y.*

MR. ALEXANDER SEYMOUR, *Rec. Clerk.*

JOHN BRADISH, *ESQ. Treasurer.*

WALTER KING, *ESQ. Auditor.*

Directors.

Rev. Henry Davis D. D. Rev. Asahel S. Norton D. D.
Rev. Israel Brainerd, Rev. James Eells, Rev. Ralph Robinson, Rev. John Frost, Rev. Noah Coe, Rev. William R. Weeks, Rev. Samuel C. Aikin.

The Directors hold stated meetings in Clinton on the third Wednesday of August, October, and February, and in Utica, on the Tuesday before the first Wednesday in May.

To the above notice of the Western Education Society, the following resolutions may be properly subjoined.

CONVENTION AT AUBURN.

A convention for inquiry, on the subject of raising up a competent number of ministers of the gospel, held an adjourned meeting, in the chapel of the Theological Seminary in Auburn, on Wednesday evening, August 15, 1827.

The Rev. John Brown D. D. was appointed chairman, and the Rev. Samuel T. Mills, secretary.

Prayer was offered for the divine blessing and direction.

The Committee appointed the last year by this Convention made a report, which was accepted. Whereupon,

Resolved, That each member of this convention use his individual influence, to carry into full and vigorous operation the system of the Am. Ed. Society, as arranged with the Presbyterian Ed. Society.

The Committee introduced to the Convention the subject of a school, which is in contemplation to be established in the western district; "which, while it shall combine all the modern improvements in education, shall have as its great and leading object, to which all its regulations and instructions shall be subservient, the inculcation of *evangelical principles and the promotion of vital piety*."

Resolved, That the establishment of schools of this character be approved; and that in the opinion of this Convention, the duty of parents, and the interests of the church and the world, demand that those who are employed in the education of children and youth, so far as is practicable, be persons of decidedly christian character and evangelical sentiments; and that the course of instruction pursued in our schools be, as much as possible, such, as continually to present to the view of the pupils the truths and duties of the Christian religion, and to bring them under the governing influence of the gospel.

Resolved, That the Secretary be directed to procure the publication of the minutes of this convention in the religious journals of the western district.

Resolved, That this Convention be adjourned, to meet at this place on Wednesday evening succeeding the next annual examination in this seminary, for the purpose of deliberating on such subjects of general interest to the cause of evangelical religion, as may be then introduced.

The meeting was closed with prayer.

SAMUEL T. MILLS, Sec'y.

MISCELLANEOUS.

The following notice appeared a short time since in the Christian Mirror of Portland. The alterations to which it refers are exceedingly important, and such as the circumstances of a flourishing and rapidly increasing state, like that of Maine, evidently demanded. It cannot be doubted, that they will have a happy influence upon the Seminary, and secure for it a more ample and general patronage than it has heretofore received.

BANGOR THEOLOGICAL SEMINARY.

Mr. Cummings,—At a meeting of the Board of Trustees of the Theological Institution, at Bangor, August 2, 1827, some important alterations were made in the course of study which has heretofore been pursued at this Seminary, which you are requested to make public through the medium of your paper.

"Whereas this Institution is authorized by its charter to provide the means of instruction both in Literature and Theology, the Trustees, desirous of fulfilling the purposes of the charter, with reference especially to those who contemplate the work of the ministry, and desirous of providing chiefly for their Theological instruction, do hereby adopt the following resolutions.

Resolved 1st.—That the regular course of study for members of this Institution shall be a three years' course of Theological study—comprising *Biblical Literature, Systematic Theology, Pastoral Duties, and Sacred Rhetoric*.

Resolved 2dly.—That for the present there shall be two instructors, one of whom shall instruct in Systematic Theology and Pastoral Duties, and the other in Biblical Literature and Sacred Rhetoric.

Resolved 3dly.—That in order to make suitable provision for persons desirous of receiving the benefits of this institution, who may not have received a collegiate education, an additional instructor shall

be appointed, and appropriations, when needed, shall be made from the funds, to assist such persons in the necessary preparatory studies."

It will be seen from the preceding resolves that this Seminary has now assumed a form corresponding with that of other Theological Seminaries of our country. It will be seen also, that, in accordance with its original design, provision has been made for the necessary preparatory instruction of such persons as may not have enjoyed the advantage of a regular academic course of study. It is, however, the fixed determination of the Trustees to encourage none to enter upon Theological studies without a collegiate education except in peculiar cases.

At the same meeting of the board, Mr. Geo. E. Adams, late of Andover Theol. Seminary, and Classical Instructor in this Institution the past year, was unanimously elected Professor of Biblical Literature and Sacred Rhetoric; and a committee was raised to procure an instructor in the literary department.

S. L. POMROY, Sec'y of the Board.
Bangor, Aug. 7, 1827.

It is expected that the way will be prepared for beginning the three years' course of theological study, contemplated by the Trustees at the commencement of the next term. Provision will then also be made for those, who may wish to pursue a preparatory course.

Charitable assistance will be afforded on the same ground as formerly.



EXTRACT FROM DR. PORTER'S SERMON,
preached in Boston before the Pastoral Association
of Massachusetts, May 29, 1827.

The remarks below are as reasonable, as they are forcible. They relate to a subject of fundamental importance to the civil and religious prosperity of our country. Is it not time, and more than time, that the friends of good order and Christianity were rallying their forces around this common bulwark of our religion? A Society is loudly called for that shall concentrate the influence of the good, and bring public opinion to bear with steady and resistless energy upon this subject, as it is already beginning to do upon several kindred subjects. Dr. Porter is speaking of the importance of pastoral influence to counteract the growing vices of the land.

"The time does not allow me to confirm these remarks, by any detail of reasoning or facts. We can look at one illustration only, the growing profanation of the Christian Sabbath. All my hear-

ers know, as well as I, on what authority this institution rests, and with what degree of sanctity, and of salutary influence, it has been observed by the past generations of New England. You know, too, that multitudes now, have come to discard, in theory, all obligation to keep the sabbath holy, beyond the obligation of human expediency; and that in practice a greater number still, throughout this christian country, including not a few of its legislators, and magistrates, habitually disregard this holy day. Ah,—where will this current carry us? The force of law on this subject is gone. The force of ancient habit is dying away. The ship in full sail keeps on her course for a short time after her canvass is taken in; but if the propelling power is not renewed, she moves slowly,—stops,—and is drifted backward by the tide. Let me solemnly ask, brethren, if the progress of our declension is not stayed, who can undertake to say, that within fifty years, the carman and the ploughman will not prosecute their labour on the sabbath, under the very windows of the sanctuary; and its songs of devotion be drowned, by the revelry of the shooting match, or the noise of the military parade. Henceforth statutes will exert no influence to preserve our sabbath. It must be preserved by another influence, the influence of that gospel, which it is your business, brethren, to carry home with its sanctifying power to the hearts of men. And the call on you is for a *combined* influence; for when your efforts shall be as united and earnest, as the call is urgent, they will be little enough to achieve an object so momentous.

"There is another thought, which gives to this subject a still more fearful interest. Suppose that, without this union and effort, Christian institutions might be preserved *here*, amid the graves of our Winthrops and Mathers; what is to become of those immense regions of our country, where no influence of a pious ancestry will ever be felt. We can only give a glance at the prospect, and yet that glance is appalling. A flood of emigration is rolling westward, from Europe and the Atlantic states. Where the forests of ages lately stood, cultivated fields, and commercial villages and cities appear, as by the hand of enchantment. Think of the unborn millions that will overspread these regions. Without christian institutions, what influence can fit them for eternity? What influence can control the fierceness of their passions, and make them good citizens? None. Tell me not of the lofty patriotism, the love of liberty, and of national glory, so often the theme of boastful

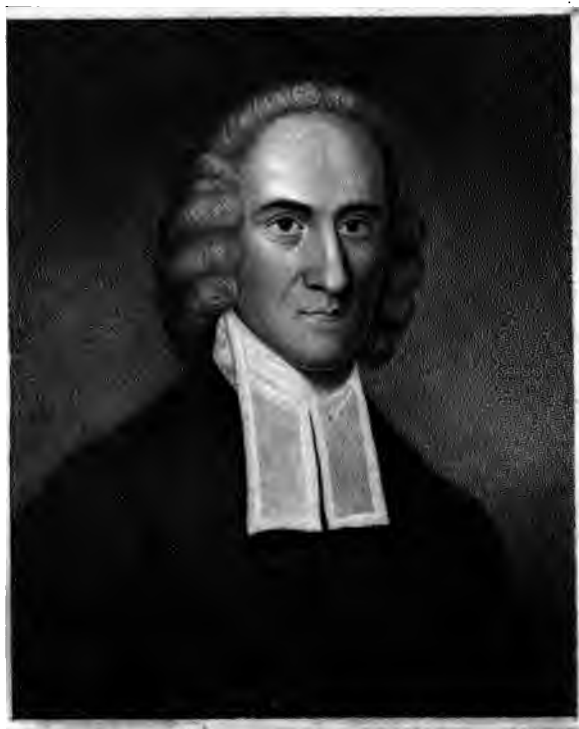
declamation among us. Allow to these principles in worldly minds their utmost efficacy; still they will sanctify no man's heart; they will restrain no man's tongue from purjury or blasphemy,—no man's hand from violence. To the multitudes that will throng that world at the west, some better basis will be needed for their morals, and their immortal hopes. They must have the *sabbath*;—they must be brought under the power of the *gospel*, or they will become abandoned men, the victims of their own licentiousness, and like the hosts of Attila, 'the scourge of God' to their country."

We cannot forbear to add one more extract, since it is not only calculated to enforce what is said above, but to encourage Christians to unite their efforts in a thousand other objects.

"Union is strength. A single hempen filament is snapped asunder by the gentlest touch; but multiply such slender filaments, and combine them together, and you have a *cable*, by which the ship may be held to its anchorage, amid the fury of the waves, and ride out the tempest in safety. Ten soldiers might defend a fortification, against a million of assailants, who should make their attacks one by one; while they could not resist, for a moment, the combined onset of an army with heavy artillery. The united efforts of five men may easily raise a weight, which no individual of the five could stir. The principle holds not more universally of mechanical than of moral power, that union is strength; and in the latter, the converse is especially true, that division is weakness. For here is not merely the loss sustained by each individual from the failure of a brother's agency to support, but often from its being *opposed* to his own. The difficulty lies not so much in *want of cooperation*, as in *counteraction*.

"Union is strength, in our holy warfare. What soldier of the cross, must not feel invincible, when surrounded by fellow soldiers, who are inspired by one spirit, trained to the same holy discipline and marching under the standard of the same divine Leader.

"Union is strength, in our work of faith and labor of love. A comparatively feeble band of pious Jews under Nehemiah, in fifty two days, built the walls of a city, from a heap of rubbish. How different must have been the result, if each laborer, while he worked with one hand, had used the other, not to wield a weapon of defence against the common enemy, but to annoy his fellow laborers, and throw down their work."



Engraved by S.S.J. Reynolds, Worcester.

REV. JONA. EDWARDS.

IMPORTANT ADVICE TO CLERGYMEN.

An extract from Baxter.

"Take heed to yourselves," that your graces be maintained in life and in action.

For this end, preach to YOURSELVES the sermons you study, before you preach them to others. If you were to do this for your own sakes, it would be no lost labor. But I principally recommend it on the public account, and for the sake of the church. When your minds are in an holy frame, your people are likely to partake of it. Your prayers and praises and doctrine will be sweet and heavenly to them. They are likely to feel it when you have been much with God. That which is on your hearts most, will be most in their ears. *I confess, I must speak it by lamentable experience, that I publish to my flock the distempers of my soul. When I let my heart grow cold, my preaching is cold, and when it is confused, my preaching is confused also. And I have often observed it in the best of my hearers, that when I have grown cold in preaching they have grown cold accordingly. The next prayers I have heard from them, have been too much like my sermons.* You cannot decline and neglect your duty, but others will be losers by it as well as yourselves. If we let our love decrease, and if we abate our holy care and watchfulness, it will soon appear in our doctrine. If the matter shew it not, the manner will; and our hearers are likely to fare the worse for it. Whereas, if we could abound in faith and love and zeal, how would they overflow to the refreshing of our congregations! Watch therefore, brethren, over your own hearts. Keep out lusts, and worldly inclinations; and keep up the life of faith and love. Be much at home, and be much with God. If it be not your daily serious business to study your own hearts, to subdue corruptions, and to "walk with God," all will go amiss with you, and you will starve your audience. Or if you have an affected fervency, you cannot expect any great blessing to attend it. Above all, be much in secret prayer and meditation. There you must fetch the heavenly fire that must kindle your sacrifices."

Brainerd's opinion of the importance of assisting indigent and pious young men in obtaining an education for the ministry.

An extract from his Diary for Dec. 1742.

Dec. 11. Conversed with a dear friend, to whom I had thought of giving a liberal education, and being at the whole charge of it, that he might be fitted for the gospel ministry. I acquainted him with my thoughts in that matter, and so left him to consider of it, till I should see him

again. Then I rode to Bethlehem, came to Mr. Bellamy's lodgings, and spent the evening with him in sweet conversation and prayer. We commended the concern of sending my friend to college to the God of all grace.

To the above paragraph, Pres. Edwards adds the following explanatory note.

"Brainerd, having now undertaken the business of a missionary to the Indians, and expecting in a little time to leave his native country, to go among the savages into the wilderness, far distant, and spend the remainder of his life among them—and having some estate left him by his father, and thinking he should have no occasion for it among them, (though afterwards, as he told me, he found himself mistaken,)—~~set himself to think which way he might spend it most for the glory of God; and no way presenting to his thoughts, wherein he could do more good with it, than by being at the charge of educating some young person for the ministry, who appeared to be of good abilities, and well disposed,~~ he fixed upon a person here spoken of to this end. Accordingly he was soon put to learning; and BRAINERD continued to be at the charge of his education from year to year, so long as he lived, which was till this young man was carried through his third year in college."

The following extracts from the Diary of this eminently holy and devoted servant of Jesus Christ, gathered from the incomplete records of a few months, while he was a student in Theology, will show how he lived, and how others should live who would attain to similar eminence in piety:

Lord's Day, April 18, 1742.—I retired early this morning into the woods for prayer—at noon God enabled me to wrestle with him, and to feel, as I trust the power of divine love in prayer. At night I saw myself infinitely indebted to God, and had a view of my failures in duty.

April 19.—I set apart this day for fasting and prayer to God for his grace; especially to prepare me for the work of the ministry.

Lord's Day, April 25.—This morning I spent about two hours in secret duties, and was enabled more than ordinarily to agonize for immortal souls.

June 18.—Considering my great unfitness for the work of the ministry, my present deadness, and total inability to do any thing for the glory of God that way, feeling myself very helpless and at a great loss what the Lord would have me to do; I set apart this day for prayer.

STATISTICAL.

It is intended to publish in the Quarterly Journal, from time to time, the most accurate statistical information which can be obtained, relative to the religious and literary condition of the United States. The documents, or sources, from which this information is derived, will commonly be mentioned, that the reader may judge for himself of the degree of credit to which it is entitled. The following Tables relate to New England. In future numbers of the Journal, these will be enlarged so as to include other parts of the United States.*

TABLE I.

Showing the number of Ministers of all denominations in New England, as given in the Registers of the several States for 1827.

States.	Congregat.	Baptist.	Methodist.	Episcopal.	Presbyter.	Free. Ba.	Universal.	Christians.	Total.
Maine	101	96	9	2	18	2			228
N. Hamp.	111	36	33	7	46	1			241
Vermont	114	80	49	9	3	18	5	6	284
Mass.	352	111	7	9	5		13		497
Conn.	184	82	69	45			3		333
Rhode Isl.									51
	862	605	167	72	15	85	24	6	1684

In Sward's Pocket Almanack for 1827, the number of Episcopal clergymen is given with greater accuracy. It is there stated that the number of Episcopal ministers in Vermont is 11, in Mass. 27, and in Conn. 52, making the total of ministers of this denomination in New England 99. A Baptist Religious Newspaper recently stated the number of ordained Baptist ministers in Mass. to be 119. The number may be somewhat larger in the other New England states than the Registers show; and the same remark will apply to the other denominations. Probably the whole number of stated ministers in New England educated and uneducated, orthodox and heterodox, engaged in actual labour is not far from 1800. The entire population is probably at this time 1,800,000. In 1750 there was in New England one educated minister to 698 souls. Now there is not more than one such minister to 1500 souls, and but one of any kind to 1000 souls.

TABLE II.

Showing the number of Students in the several New England Colleges, as given in the Catalogues for 1826-7. The 3d column of figures represents the number of professors of religion in each class, or College, so far as known.

Colleges.	Seniors.	Juniors.	Soph.	Fresh.	Tot.	Prof.
Harvard Un.	42	55	66	36	199	*
Yale Col.	81	31	88	29	94	19
Dart. Col.	38	13	48	22	41	11
Williams C.	34	25	18	12	14	6
Bowdoin C.	32	6	23	7	34	12
Middlebury	18	9	26	16	23	10
Vermont U.	12	9	15	8		4
Brown Un.	30	6	28	2	24	3
Watervil. C.	16	6	14	4	9	6
Amherst C.	24	20	40	22	55	41
Washington	9	14	13	12		48
	336	116	361	114	388	108
	300	73	1385	426		

In addition to those who are professors of religion there are more than 50 others in several of the colleges who have, it is hoped, recently become pious.

* Number of professors not known.

Of those who have graduated the present year, one third are professors, and most of them will probably go into the ministry.

A few years ago this proportion was one fifth, or one sixth. The difference is owing chiefly to the efforts of Education Societies, which have had an influence to increase the number of pious students in the colleges directly, by sending their beneficiaries to them, and indirectly, by promoting, through their instrumentality, revivals of religion in the colleges.

TABLE III.

Showing the number of Students (1826-7) in the different Colleges of New England, from each State in New England; from New York and the States beyond; and from Foreign Countries.

Colleges.	Maine.	N. Ham.	Ver.	Mass.	Conn.	R. Island	N. York	Other States.	Foreign.	Total in Colleges.
Harvard Univ.	3	5		170	1	3	3	11	3	199
Yale College		3	3	49	150	3	45	76	6	329
Dart. Col.		1	97	30	30	2	4	1		165
Bowd. Col.	86	7	1	13	3					110
Mid. Col.			4	48	5	4	30	10		87
Ver. Univ.*			4	47			4	3		58
Williams Col.			1	4	51	6	18	5	1	85
Amherst Col.		1	10	10	109	29	2	9	2	170
Waterville C.		39	4	3	4	1				51
Brown Univ.										97
Wash. Col.										48
	130	131	146	431	196	6	696	115	12	1399

The students of Brown University are chiefly from Massachusetts, Rhode Island and Connecticut. Those of Washington College, for the most part, from Connecticut. The sum under each of those states, should therefore be increased probably from 20 to 40 each. From this table it appears that Massachusetts has in a course of education at the Colleges more than double the number of students of any other State. Connecticut has the next-largest number, and Vermont the next. The same order prevails in regard to the number of ministers belonging to each State as appears from Table I. The total number of Students in all the Colleges in New England is 1,400. Of these 336, nearly one fourth of the whole belonged to the classes which graduated the present autumn, and is not far from the number of liberally educated men annually sent into the world by this section of the Union; about as many as are sent by all the rest of the United States put together.

TABLE IV.

Showing the whole number of Alumni of some of the principal Colleges of New England.

Date of Catalogue	Coll.	whole Alum.	whole no. of living.	whole no. of Minis. living.
1827	H. U.	4941	1842	1271
1826	Y. C.	4054	2200	955
1825	D. C.	1436	1135	363
1827	Br. U.	1069	864	212
1826	W. C.	627	542	178
1826	M. C.	444	403	153
1825	B. C.	263	246	25
		12844	7932	3187
				1476

Yale College has the largest number of alumni now living; and much the largest number of living ministers. If the Dartmouth Catalogue were brought down to the present year, it would probably show the next largest number of living ministers. The proportion which the whole number of ministers bears to the whole number of alumni in all the colleges is one fourth. The proportion of living ministers, to the whole number of alumni now living is one fifth, which of course indicates a decrease in the proportion of ministers educated now, and in former times.

* Catalogue for 1825-6.

TABLE V.

Showing the number of Medical schools in the United States with their Students in 1826-7.

The following list has been given from recollection by a distinguished medical Professor in New England. It may not be exact, but it is sufficiently so for general purposes.

State.	Location.	No. Students.
Maine	Brunswick	55
New Hampshire	Hanover	104
Vermont	Castleton	100
Massachusetts	Boston	100
	Berkshire	108
Connecticut	New Haven	80
Rhode Island	Providence	*
New York	Fairfield	144
	University	75
	Rutgers College	100
New Jersey		*
Pennsylvania	University	400
	Jefferson School	100
Maryland	Baltimore	175
Dist. of Columbia	Washington	25
North Carolina		*
South Carolina		*
Ohio	Cincinnati	*
Kentucky	Lexington	150
		1616

Probably a complete list would show about *seventeen hundred* medical students at the different medical schools in the United States the last season.

The number of students of Law was estimated in 1825 at *one thousand*.

The number of theological students at all the seminaries may be not far from *six hundred*.

TABLE VI.

Showing the number of Congregational Associations of ministers, belonging to the General Associations of Mass. and Conn. with the Clerks or Registers, number of ministers, and the times of meeting.—From special correspondence, by the Secretary of the American Education Society.

MASSACHUSETTS.

1. Berkshire, 18 min. Rev. E. W. Dwight, clerk, Richmond, 2d Tuesday of June and October.
2. Mountain, 10 m. No information.
3. Franklin, 9 m. Rev. Benjamin F. Clark, c. Buckland, 3d Tues. Feb. May, Aug. and Nov.
4. Hamp. Cent. 19 m. Rev. L. P. Bates, c. Whately, 1st Tuesday Feb. May, Aug. and Nov.
5. Hampden, 15 m. Rev. Dorus Clark, c. Blanford, 2d Tuesday June and February.
6. Brookfield, 9 m. Rev. Joseph Vaill, jr. c. Brimfield, 1st Wed. Jan. Oct. 3d Wed. April, and 2d Tuesday June.
7. Worcester Cent. 10 m. Rev. George Allen, clerk, Shrewsbury, 1st Tues. Jan. May, Aug. & Nov.
8. Harmony, 11 m. Rev. A. Pond, c. Ware, 3d Tu. Aug. Nov. and probably Feb. and May.
9. Worcester North, 9 m. Rev. R. A. Putnam, c. Fitchburg, 2d Tu. May, July, Sept. Nov. Jan.
10. Middlesex Un. 7 m. Rev. John Todd, c. Groton, 3d Tues. Jan. May, July, Sept. and Nov.
11. Andover, 12 m. Rev. S. Sewell, c. Burlington, 1st Tues. May, June, July, Aug. Sept. Oct. Nov.
12. Haverhill, Rev. John H. Church, c. Pelham, N.H. 2d Tues. June, August, and October.
13. Essex Middle, 10 m. Rev. D. T. Kimball, c. Ipswich, 2d Tues. May, July, and Sept.
14. Salem and Vicinity, 14 m. Rev. B. Emerson, c. Salem, 2d Tues. Jan. Mar. May, July, Sept. Nov.
15. Suffolk, 13 m. Rev. E. Beecher, c. Boston, 3d Tues. Feb. April, June, August, October, December.
16. Norfolk, 11 m. Rev. Josiah Bent, c. Weymouth, 1st Tues. April, July, and October.
17. Taunton and Vicinity, 8 m. Rev. E. Maltby, c. Taunton, 1st Tues. May, Aug. and Nov.
18. Old Colony, 9 m. Rev. D. Hemenway, c. Wareham, 1st Tues. Jan. April, July, and Oct.
19. Barnstable, 11 m. Rev. Nathaniel Cogswell, c. Yarmouth, 1st Tues. April and October.

* Not known.

CONNECTICUT.

1. Hartford North, 23 ministers, no information.
2. Hartford South, 15 m. Rev. Calvin Chapin, register, Rocky Hill, 1st Tues. June and Oct. monthly meeting of ministers 3d Tues. of every month except June and October.
3. New Haven West, 12 m. Rev. E. Seranton, r. Orange, 1st Tues. May, and 1st Tues. Oct.
4. New Haven East, 12 m. Rev. M. Noyes, r. Northford, 1st Tues. May and September.
5. New London, 15 m. Rev. A. McEwen, r. N. London, 1st Tues. May and September.
6. Fairfield West, 12 m. Rev. W. Bonney, r. New Canaan, 1st Tues. May, Cons. 2d Tues. Oct. ministers' meetings 3d Tuesday each month.
7. Fairfield East, 9 m. Rev. A. Brandage, r. Brookfield, 1st Tues. in May, 1st Tues. Oct. ministers' meetings 2d Tuesday each month.
8. Windham, 19 m. Rev. D. G. Sprague, r. Hampton, 3d Tues. May, Cons. 1st Tues. October.
9. Litchfield North, 22 m. Rev. E. Goodman, r. Torrington, 2d Tues. June, 1st Tues. Sept. ministers' meetings 3d Tuesday each month.
10. Litchfield South, 14 m. Rev. C. A. Boardman, reg. Washington, 1st Tues. June, 2d Tues. October, min. meet. 2d Wednesday each month.
11. Middlesex, 13 m. Rev. A. Hovey, r. Saybrook, 1st Tuesday June and October.
12. Tolland, 15 m. Rev. A. Nash, r. Tolland, 1st Tues. June, Cons. 1st Tues. Sept. ministers' meetings Wednesday before 1st Sabbath in each month.

If any of the above statements are incorrect or incomplete, the Secretary of the Am. Ed. Soc. will be obliged to the Clerks or Registers of Associations for information. He will be glad also to be informed of any changes which may occasionally take place.

ORDINATIONS AND INSTALLATIONS,

from July to October, 1827.

- Rev. Messrs. HIRAM ADAMS, JOHN W. CURTIS, WM. A. CURTIS, SAMUEL FULL, & GEORGE L. HINTON, to the order of Deacons, in St. Thomas church, New York. July 1.
- Rev. AARON GARRISON, as an Evangelist, at Chatham, N. Y. July 3.
- Rev. BENJAMIN N. HARRIS, over the Baptist ch. in Leicester, Mass. July 3.
- Rev. BARNES SEARS, over the Baptist church, at Hartford, Conn. July 11.
- Rev. GEORGE C. BECKWITH, over the first congregational church in Lowell, Mass. July 18.
- Rev. ENOCH CONGER, over the Cong. chhs. of Ridgefield and Lyme, Ohio. July 24.
- Rev. JOHN BEACH, at Peru, Ohio. July 25.
- Rev. CHARLES HOOVER, to the work of the Gospel Ministry, in the 1st Presb. ch. Newark, N. J. July 31.
- Rev. CORNELIUS VAN CLIFF, as an Evangelist, by the Classis of Philadelphia. Aug. 2.
- Rev. GEORGE C. SHEPARD, admitted to the order of Priests, at Hebron, Conn. Aug. 8.
- Rev. SAMUEL C. BRADFORD, over the cong. ch. and soc. in Derby, Mass. Aug. 8.
- Rev. HOSEA BICKLEY, over the cong. ch. and soc. in Dummerston. Aug. 8.
- Rev. MOSES CURTIS, over the Baptist church in Canton, Mass. Aug. 8.
- Rev. THOMAS DE WITT, as associate Pastor in the Collegiate Dutch ch. New York. Aug. 8.
- Rev. J. H. MARTIN, as an Evangelist, at Hanover, Mass. Aug. 22.
- Rev. PHILETUS CLARK, over the cong. church, in Londonderry, N. H. Aug. 29.
- Rev. NATHANIEL KINGSBURY, and EDWARD W. PEET, ordained Deacons. Sept. 2.
- Mr. ISRAEL AKINS, at the request of the Baptist church in Southington, Conn. Sept. 5.
- Rev. JOHN T. BALDWIN, as an Evangelist, at Springville, N. Y. by the Presbytery of Buffalo. Sept. 6.
- Rev. AMASA CLARK, as an Evangelist, at Russell, Mass. by the Westfield Bap. Assoc. Sept. 6.

- Rev. JARED CURTIS, chaplain of the State Prison at Auburn, N. Y. as an Evangelist, at Stockbridge, Mass. Sept. 12.
 Rev. GEORGE COWLES, over the 2d cong. church in Danvers, Mass. Sept. 12.
 Rev. WAKEMAN G. JOHNSON, over the 1st Bap. church in Pittsford, Vt.
 Rev. THOMAS ROBINSON, as an Evangelist, at Montville, Me.
 Rev. JOHN BOYNTON, over the cong. church in Phippsburgh, Mass.
 Rev. BENNET ROBERTS, over the cong. church in Durham, N. H.

DEATHS

of Clergymen and Students in Theology, noticed between July 1, and Oct. 1, 1827.

- Rev. ABRAHAM CUMMINGS, mt. 73, Evangelist, Cong. Phippsburgh, Maine.
 Rev. WALTER CHAPIN, mt. 48, Pastor of Cong. church, Woodstock, Vt.
 Rev. JOEL HAYES, mt. 74, Pastor of congregational church, South Hadley, Mass.
 Rev. JOSEPH THAXTER, mt. 83, Pastor of congregational church, Edgarton, Mass.
 Rev. NATHANIEL BRADSTREET, mt. 57, Westford, Mass.
 Rev. THOMAS K. PECK, mt. 34, Paquetannak, Conn. Episcopal church.
 Rev. FRANCIS G. MACCOMBER, mt. 30, Pastor of Bap. ch. Beverly, Ms. formerly patronized by the American Education Society.
 Rev. CORNELIUS R. DUFFIE, mt. 38, Rector of St. Thomas church, New York city.
 Rev. JOSIAH MOULTON, mt. 52, Ashford, N. Y.
 Rev. DANIEL BANKS, mt. 48, Preceptor St. Lawrence Academy, Potsdam, N. Y.
 Rev. ENOCH BOUTON, mt. 48, Preble, N. Y.
 Rev. CHARLES THORP, mt. 48, Pastor Presb. ch. Brighton, N. Y.
 Rev. FREEBORN GARRETSON, mt. 76, Methodist Episcopal church, New York.
 Rev. JAMES M'LAUGHLIN, mt. 59, Pastor of Baptist church, New Britain, New Jersey.
 Rev. GEORGE C. STREIN, mt. 58, Pastor of Evangelical Lutheran church, Hamburg, Penn.
 Rev. MAXAMILLIAN RAUTZAU, mt. 58, Frederickburg, Maryland.
 Rev. ROBERT LITTLE, mt. 58, Pastor of Unitarian church, Washington, D. C.
 Rev. JOSEPH WILLARD, mt. 72, congregational church, Littleton, New Hampshire.
 Rev. ISRAEL KEMP, Baptist church, York co. Va.
 Rev. BARZILIA GRAVES, Caswell co. N. C.
 Rev. WILLIAM H. WILMER, D. D. Pres. William and Mary College, Va.
 Rev. WILLIAM JONES, mt. 23, Meth. Episcopal church, Trenton, N. C.
 Rev. MALACHI REEVES, Wilkes co. Ga.
 Rev. THEOPHILUS PIERCE, mt. 60, Bap. church, Twigs county, Ga.
 Rev. THOMAS D. HOWELL, Meth. Epis. ch. Ga.
 Rev. HARRIS POPE, mt. 28, West Tennessee.
 Rev. HORACE HOLLEY, D. D. late President of Transylvania University, Kentucky.
 Rev. JOSEPH P. HOWE, Montgomery, Ky.
 Rev. JAMES DESIGRAND, late Pres. of St. Thomas College, Kentucky.
 Rev. THOMAS ODELL, Meth. Epis. church, Ohio.

Students in Theology.

- Mr. JOHN INGALLS, mt. 28, a member of the senior class in Theol. Sem. Andover.

Died at Andover, Mass. Sept. 24, 1827, Mr. JOSEPH PECK, mt. 30; for several years under the patronage of the American Education Society. Mr. Peck was born at Amherst, Mass. where his mother, a widow, now resides. He became hopefully pious during a revival of religion in his native town, and made a public profession while a member of Amherst College. He possessed an amiable disposition, was

highly consistent and exemplary in his deportment, and gave evidence of being sincerely devoted to the cause of the Redeemer. His health had been failing for some time, when he was attacked with a violent fever which terminated his life in a few days. During his last illness he manifested a calm and submissive temper. His mind, even when labouring under delirium occasioned by the disease, dwelt much upon religious subjects. He was frequently engaged in prayer, for himself and others, and was observed to be thus engaged but a short time before he expired. Being seized with one of those paroxysms which frequently precede dissolution, he raised himself up and exclaimed, O death, death! And not long after, was permitted, we trust, to triumph over its sting, and to enter into rest. It is said to have been his purpose, had he lived, to devote himself as a Missionary, to the West.

CORRESPONDENCE.

Letter from a minister, formerly aided by the American Education Society, who has refunded all which he received.

The spirit which the following communication breathes, and the sentiments which it expresses, entitle it to a wider circulation than it can have if suffered to remain on the files of the American Education Society. The letter is highly honourable to the writer, and is worth a thousand speculations on the subject to which it relates.

To the Reverend Elias Cornelius, Secretary of the American Education Society.

Dear Brother,—I have this day received your Circular Letter, appealing for aid to those who were patronized by your Society and who have entered the ministry. It is a privilege and an honor to belong to that number, which I value more and more every year, but of which I should be undeserving were I not moved by the representations in your Circular. To me, indeed, the Society made its appropriations before its present judicious system of requiring notes without interest, came into operation, and therefore, in view of human law, it has no claim upon me; but it has a moral claim of a very sacred nature: such have been my views ever since I entered the ministry.

For this reason, and because I place a high estimation on this species of charity, I have been endeavoring to pay the Society all I ever received from it (including interest, as well as principal,) as fast as I could do so, consistently with the claims of other benevolent institutions and objects; and I have aimed to proceed just as if I had given such a written obligation to the Society, as is required by its present plan. Enclosed is ——— dollars which added to what I have given the last year makes the amount of the bene-

factions I received from your Society. My donations for several years previous, whether more or less, you may regard in the light of *interest*; and in the same light you may regard all my future donations, which I purpose to continue, annually, as long as I have any thing to give.

My salary is small; and though my family is also small, we have to consult the principles of economy and to deny ourselves many things, in order to have an agency in the various great departments of Christian charity. Our rule is, *first*, to economise; *secondly*, to give "bountifully," according to the Scripture maxim, 2 Cor. 9: 6; and then, *thirdly*, if we have any thing to spare, to lay it up, until the Lord shall call for it;—and we find so much enjoyment in this course, that we shall probably continue it.

I hope you will send your Circular to all who have received the bounty of the Society, and have entered the ministry, and are not actually laboring among the heathen, or in the desolate places of our own land. Surely there are few who cannot pay something, and none who will not gladly contribute what they can. In my judgment, those who have not given notes for the money they have received, are as really bound to make payment, as those who have given them; and at the same time they have the singular privilege of making this payment as though it were a free gift.

Your brother and fellow-laborer.

October, 1827.

This same correspondent says in another communication, "I wonder clergymen are not more ambitious of the luxury of giving. Let them think that out of 100 dollars, *five handsome donations* can be made of *twenty dollars each*, and from 60 dollars, *five, of twelve dollars each*. Let them give thus and insist upon it as their right and privilege of which no man shall deny them, and great would be their influence. People would complain less at their giving twenty dollars, than at their laying up that sum; and less of their laying up money than they do, if ministers only gave away as much as they laid up. A man with a salary of 600 dollars, ought, as it seems to me, to give 60 dollars a year, or one tenth of his income; and a man with a thousand dollars income, ought to give 100 dollars in charity; to do so only requires, calculation, economy, and decision."

The following certificate and letter are rejoined to the above interesting docu-

ments, as a proof, that while the Directors of the American Education Society appropriate aid in the way of loans, they do it, however, upon principles purely parental and benevolent. Cases may occur in which it would be unsuitable to require a young man to refund. The rules of the Directors make provision for such instances, and they have recently decided, that the case of the self denying missionary who devotes his life, and his all, to the service of Jesus Christ, among the benighted and destitute portions of our race, is of this nature. The certificate and letter have been forwarded to a missionary who is soon to embark for the Sandwich Islands. Similar certificates will be sent to several others, who were once patronized by the Society, and who have devoted their lives to the missionary work.

"This is to certify, that _____ having devoted himself to the service of Christ among the heathen, is by special vote of the Board of Directors, bearing date Oct 10, 1827, released, so long as he shall continue in this holy and self denying work, from his pecuniary obligations to the American Education Society."

Signed in behalf of the Board of Directors.

The certificate was accompanied with the following letter, and with a copy of the life of David Brainerd, as a memorial of affection and interest.

"My dear Brother,

I herewith enclose a certificate, by which you will learn that, in consequence of the high and holy service to which you have devoted yourself, your pecuniary obligations to the American Education Society cease to be binding upon you. In doing this, we cherish no doubt, that should Divine Providence hereafter place you in a situation to aid the Society by refunding the whole, or a part of what you have received, and should you meet with no higher claims upon your resources, you will be as happy to return something into this sacred Treasury, as we shall be to receive it.

But, go, my Brother, and let your first object be to win souls to Christ among the heathen; and, whether you ever render any other recompense or not to the Christian Church, whose son, I trust, you are, and of whose bounty you have par-

taken while preparing for the ministry, if you shall be successful in bringing sons and daughters to glory, from among the benighted nations, a rich and glorious reward will be experienced by those who have assisted you.

May the God of Apostles and Martyrs go with you, and bless you, and make you faithful unto death. The benedictions and prayers of your patrons will not cease to follow you, and with the supplications of the Christian Church will, I trust, prevail for you.

In the bonds of the most sacred friendship I subscribe myself, in behalf of
Your Patrons,

E. CORNELIUS, Sec'y of A. E. S.

Extract of a Letter from a former beneficiary of the American Education Society, now a minister of the Gospel in the Southern part of the United States. It illustrates the manner of life of many others who were once beneficiaries.

"Rev. and Dear Sir,

My first object in coming to — was to preach the blessed gospel to the destitute. This I have been enabled to do, not without effect. At a late meeting in my neighbourhood 25 were added to the church. On last Sabbath 13 were added to one of the churches to which I preach, and an anxious class was formed of 26, which was said to be not one fourth part of the really anxious persons in the Society. An anxious class is a new thing in this part of the country.

My second object has been to establish Sabbath schools, and juvenile libraries after the plan of the North. In this too God has prospered my efforts.

My third object has been to find youths of piety and talents who will devote their lives to the Gospel ministry—I have found four, two of whom are nearly ready for college, and the others have not yet commenced preparation, who are needy, and unable to educate themselves.

The truth is, that the South cannot expect to be supplied from the North. The climate forbids it. My stay here is at the hazard of my life, and at the sacrifice of my health. Within a year I have had one billious fever, and four attacks of fever and ague. I preach to three congregations, one 40 miles from the other two, which distance I must travel and return once, and often twice, in the month. The anxiety of so great a charge, the extreme fatigue in performing pastoral duties (for in my upper congregation there are names belonging to my anxious class 30 miles distant from each other) the la-

bour of preparing for the Sabbath,—all this has reduced me to a state of weakness, that for months past I have been able to ride my horse only in a walk.—There are 100 more or less serious where I preach *once in a month*; but my meetings are so few, and my visits so unfrequent, and no lay members to assist, the work cannot advance. I have made these remarks to make you feel that we need ministers."

Students boarded in the Theological Seminary at Maryville, East Tennessee, for \$1 per month.

A letter from Professor Anderson, dated the 7th of Sept. contains the following remarks upon the cheapness with which indigent young men, preparing for the ministry, are boarded in this Seminary.

"You have some knowledge of our plan, namely, that connected with the Seminary is a farm and boarding house. Our Steward got possession of the Boarding house on the 1st of Jan. last. Of course there is but nine months from that time to the end of this month. During this time we have had 19 boarders the whole, or part of the time, averaging 11 all the time. We find by a careful calculation that each student will just cost us one dollar per month for boarding. This will look so incredible that I must explain it to you. Then our expenses in supplying the house, and carrying on the farm have been \$812,91 1-3. The proceeds of the labour of the Steward and charity students, upon a fair calculation, amounts to \$712, 98. The difference between these two sums is, say, \$100. Divide this sum by 11, the number of students, and it makes \$9, that is, one dollar per month for boarding. The charity students who assisted on the farm, did not loose more time, than is usually lost in recreation, and kept up with their classes. Is there any parallel to this? I acknowledge it has out done my most sanguine expectations. If cheapness and economy can entitle us to public patronage, we have the title."

VIEW OF THE STATE OF RELIGION IN THE COLLEGES.

The young men who are assisted by the A. E. S. at the different colleges are organized, as has before been stated, for the purpose of observing a monthly concert of prayer. A communication is sent by the members of each concert, to the

Secretary of the Society once in three months, in which, among other things, an account is given of the state of religion in the college the preceding quarter. From these communications a quarterly view of the state of religion in the colleges is easily derived,—which may occasionally furnish interesting articles for the Journal. The communications are prepared regularly in January, April, July, and October. The last quarter embraces the period of commencement, and vacation, and is not likely to be distinguished by accounts of religious prosperity. Most of the letters deplore the present low state of religion, and contrast it feelingly with the interest which was manifested some months ago.

The revival which commenced in Amherst College, the last spring, and which continued through a part of the summer, is thus described.

“At the commencement of the past year, and throughout the first term, there was but little concern manifested either by professors, or the impenitent themselves, for their eternal welfare. The Almighty sent the arrows of death among us and cut off an amiable youth in the morning of life. This afflictive event failed to produce its desired effect on the minds and hearts of our fellow students. Nothing of importance transpired during that term. Soon after the commencement of the next term, the chapel, which had been completed the preceding winter, was dedicated to the service of God. The occasion was an interesting and a solemn one.

“On the day appointed by public authority for fasting, humiliation, and prayer, divine service was held, for the first time, in the chapel. On this day, and on several succeeding sabbaths, a very pungent course of preaching was adopted by the President, calculated to arouse the christian to activity, and to make the impenitent reflect on their situation. These had the desired effect. Professors were led to examine their past lives, especially since they had been members of this seminary, and this examination we believe, was conducted with great candour and deliberation. We believe they saw and felt in a great degree their unfruitfulness, and the lamentable stupidity that had too long reigned among them. They humbled themselves before God,

and we believe earnestly prayed for the descent of the Holy Spirit upon this College. In answer to their prayers, and the prayers of God's children abroad, he was pleased to come into our midst, to convict sinners of sin, and to bring them unreservedly to bow to his sovereign will. Before the close of the term upwards of thirty indulged a hope in the pardoning love of God.

“The summer term was throughout an interesting one. Although the deep interest, which was manifested the preceding term, had in a degree subsided, yet the punctuality with which the students attended the stated religious meetings of the college, and the constant solemnity apparent in the same, induces us humbly to hope that the standard of piety still possesses a more elevated character than formerly. On the last sabbath in the term, the church for the first time assembled around the table of the Lord, when twenty came forward and publicly professed their faith in Christ. The season was one of deep interest.”

Let it be remembered, that our colleges are sources of moral and intellectual influence to our whole land, and in some degree to the world. Seven hundred young men have left them within a few months to enter into the various departments of public and professional life; and as many more have probably entered the colleges in the same time, who are here to acquire the means of doing incalculable good or ill to their fellow men. What if they should become heralds of the everlasting Gospel! Let christians every where send up their supplications to Him, who has said *Open thy mouth wide and I will fill it*; and let them be looking forward with growing interest to the approaching concert of prayer, to be held on the last Thursday in February, for the colleges.

INTELLIGENCE.

QUARTERLY MEETING OF THE BOARD OF DIRECTORS OF THE AM. ED. SOC.

The Board of Directors held their quarterly meeting in Boston on the 10th inst. Twenty young men, whose recommendations were many of them unusually satisfactory, were received on trial. Of this number, 3 are natives of New Hampshire,

7 of Vermont, 4 of Massachusetts, 1 of Connecticut, 4 of New York, and 1 of Delaware. This is the largest number which has been received at one meeting for nearly seven years. In regard to one of the applicants, whose case is represented as peculiarly needy, the President of one of our colleges writes—"He tells me that he has been repeatedly advised to apply for aid to your Society, but never could so far sacrifice his love of independence as to consent to it. He was, however, from the difficulty of getting along without too much loss of time from his studies, becoming discouraged, and on the point of abandoning the hope of public usefulness. I explained to him the method of *loaning* money, now adopted by the Society, as calculated to save the feelings of young men, and advised him to apply. He concludes to do so, and has gone to ——— to procure the required testimonials." Other instances of a similar kind have occurred. Several other applications were made for assistance which are, for various reasons, deferred to a future meeting.

The cases of *five* young men, belonging to three different seminaries, were reported to the Board, when it was *ruled*, that their character and standing are not such, as to justify, in the opinion of the Board, a continuance of patronage. In performing this very unpleasant duty, the Board acted from a sense of their high responsibility to the community, and to the great Head of the Church. They have published to the world their determination to patronize no young man who does not evince sincere piety, with talents, and scholarship, at least up to mediocrity—and by this rule they are resolved, in the fear of God, to abide, whatever may be the trials of private feeling, to which it shall subject them.

The prospect is becoming brighter and brighter, that young men enough may be found in our country, of decidedly promising character, to supply our own population, and millions of benighted pagans with the preaching of the Gospel, if the

means of educating them for the ministry can be found. But alas! until there is a greater, and more general liberality manifested by christians, this bright anticipation *cannot* be realized. Notwithstanding the efforts which the Board have made, the funds of the American Education Society, for the last quarter, were not enough by a *thousand dollars* to meet the usual and necessary appropriations for this small part of the year. The embarrassment which was feared when the last number of the Journal was issued has come, and unless the imploring cry which is now sent forth for help should be heard, that embarrassment will be speedily and greatly increased; and we shall be reduced to the necessity of diminishing the number of future heralds of the Gospel, at the very time when there is fairer prospect of increasing them, than has been enjoyed for years. We rejoice in the growing liberality which is manifested in the support of foreign and domestic missions, and in other kindred objects of christian benevolence;—the Lord in mercy grant that this liberality may be increased an hundred fold; but do the christian public need to be told that *three fourths* of all our foreign missionaries, and a large number of domestic missionaries, to say nothing of many of the most distinguished ministers and pastors now labouring in the churches at home, belong to the class of men who have once been *Charity students*? Such men were Newell, Mills, Richards, Warren, Nichols, Parsons, Fisk, Chapman, Mosely, and Frost, now among the dead—and such are a still larger number among the living, whose names, if we might repeat them, would be no less familiar to every benevolent and christian ear. Our Lord has said, "the poor ye have with you always." And all history shows that from this class he has, for wise reasons, been pleased to take a large part of his most faithful and self-denying ministers. Let christians observe and properly weigh the signs of the times.—A glorious day is coming—preparations are going on for the greatest attack which has yet been made

upon the kingdom of darkness. Other institutions and societies are furnishing the outward armour, the materials for sustaining, directing, and carrying on the warfare; but to this Society and to others like it, must we look to a great extent for the men who are to breast the foe, and under God, to achieve the victory.

NEW HAMPSHIRE BRANCH.

The New Hampshire Branch of the American Education Society, held its first Anniversary on Wednesday the fifth of September at Rindge, during the session of the General Association of the State. The Annual Report was read by Professor Hadduck, the Secretary. Addresses were delivered by the Rev. Mr. Cook of Acworth, and by Rev. Dr. Tyler, President of Dartmouth College. We have not yet seen the Report. A correspondent of the Vermont Chronicle, who was present, takes notice of the meeting in the following language—

“The N. H. Branch of the American Education Society is yet in its infancy, its first anniversary having been celebrated at this meeting. This Society acknowledges the receipt of between four and five hundred dollars, and from the interest now manifested there can be no doubt that subsequent reports will prove that they duly appreciate the importance of a well educated ministry. The Secretary's Report and the addresses before the Society were able efforts, of able and pious men, which could not fail to move *christians* to do their duty.”

CLOTHING WANTED.

We are induced to republish the following Notice in the hope that it may receive a further attention from the friends of the Society. But two pieces of Cloth are known to have been sent since it was published in July. Woolen Cloth and Flannel are much wanted.

Very important aid may be afforded to beneficiaries of the American Education Society, by furnishing them with suitable articles of clothing. The money which they receive from the Society does little more than pay for board; leaving books, clothing, and other expenses, to be defrayed by such other means as they can find. Many worthy young men are often in want of comfortable clothing.

5 1

This is the case at the present time, with some whose wants have come to the knowledge of the Directors. The articles most in demand are cloths suitable to be made up into coats and pantaloons. In general, it is *decidedly better*, to leave the cloth to be made up, as it is called for by the indigent student himself, than to send it manufactured into garments.

It is also found on experience, that there is less advantage from *second hand* clothes, than might be supposed by the donors. Not only are alterations and repairs frequently necessary, and expensive, but the garment is less durable, and if the texture happens to be very fine, as it often will be, it subjects the student to the charge of extravagance from those who are ignorant of the manner in which he received the garment. Pieces of cloth, such as discreet persons would judge suitable for the beneficiaries of the Society in the various stages of education, of a dark color, either grey or black, cotton or woolen, and such as may be had at most of our manufacturing establishments in exchange for the raw material, would be exceedingly useful and very thankfully received. If a few neighbours would each contribute a small quantity of wool, or some other material, and exchange it at our manufactories for cloth, they might with a small sacrifice to themselves, greatly assist the young men whom the society patronizes. Of shirts, there is, at present, a supply. Cravats and handkerchiefs are wanted. Socks for summer are wanted; and a few, in addition to those now on hand, for winter. Articles of bedding are often extremely acceptable, as are also pieces of flannel. But what is *most wanted*, are pieces of cloth, especially woolen, like what have been mentioned.

Donations in clothing may be forwarded to the Treasurer at Boston, or to the Secretary at Andover; to the Treasurers or Secretaries of either of the Branch Societies, (a list of whom may be found in the present number of the Quarterly Journal,) or, if more convenient, to the places where the young men are engaged in their studies, care being taken to send them to a responsible person, say the principal Instructor, and to specify that they are sent for beneficiaries of the American Education Society.

All inquiries on the subject of clothing, whether by donors, or by those for whom the donations are intended, should be sent to the Secretary of the Society at Andover, Mass. who is the General Agent appointed by the Board to communicate information, and to regulate the distribution of clothes.

*Receipts into the Treasury of the Am. Ed.
Society, from July 1, to Oct. 1, 1827.*

DONATIONS.

Andover, avails of clothing sold by Mrs. Porter	13 00
Boston, collected in May and not before entered	70 00
Do. from James How	5 00
Brockline, avails of a small cherry tree	1 40
Charleston, S.C. from Rev. J. Dickson	10 00
Danvers, coll. at the mo. con. S. par.	6 32
Friend	5 00
Do. by Rev. W. Fay	2 00
Falmouth, from Fem. Ed. Soc.	22 59
Nelson, N. H. avails of a charity box	2 03
L. Presson	2 00
Richmond, from Mr. David J. Burr	50 00
Salem, from Fem. Aux. Ed. Soc.	43 11
Sutton, from Fem. praying society	9 81
Townsend, from the Benev. society	28 87
Western, from L. Bliss	10 00
Wilton, N. H. from Fem. Ed. Soc.	11 86
Wethersfield, Vt. coll. at mo. conc.	2 75
Wethersfield, Ct. from Rev. J. Emerson	5 00
Wilmington, Del. Fem. Aux. Ed. Soc.	26 00
	\$326 74

ANNUAL SUBSCRIPTIONS.

Boston, from Mr. David W. Child, 2d annual subscription for 5 years	30 00
Newburyport, from Samuel Newman	10 00—40 00

*To constitute the following persons
HONORARY MEMBERS for life,
of the Society.*

Rev. JOSEPH EMERSON, Wethersfield, Con. from members of Fem. Seminary	40 00
Rev. ISAAC LEWIS, Greenwich, Ct. from Ladies in his Soc. in part	25 00
Rev. PLINY DICKENSON, Walpole, from collections at the mon. con. and from Fem. Cent. Soc. in part	30 00—95 00

INCOME FROM SCHOLARSHIPS.

The Train scholarship	60 00
Proctor . . . Do.	60 00
Fay . . . Do.	42 00
1st Dorchester . . Do. (for 6 m.)	30 00
— . . . Do.	60 00
Dixon . . . Do.	60 00
Lord . . . Do. (for 6 m.)	30 00
Part of a schol. from friend in Essex	24 00—366 00

INCOME FROM OTHER FUNDS.

Interest on money loaned	242 63
Cash received on a small note	6 00

REFUNDED

By ——— a former beneficiary	47 72
Total for present use	\$1124 09

PRINCIPAL RECEIVED ON SCHOLARSHIPS.

Train scholarship, by Mr. S. Train, Boston	1000 00
Proctor scholarship, by Dea. J. C. Proctor	1000 00
Lord scholarship, by Mrs. Phebe Lord, Kennebunk Port, Me.	1000 00
Daniel Metcalf scholarship, by Mr. Daniel Metcalf, Lebanon, Con.	1000 00
Fay scholarship, Charlestown, in part	260 00
Greenwich scholarship, Greenwich, Ct. in pt.	200 00
Dwight scholarship, Boston, in part	60 00
Worcester scholarship, Salem, in part, from Ladies and Gentlemen	193 00

LEGACIES.

From the late Samuel Postlethwaite, Esq. of Natchez, a legacy	200 00
	\$4,913 09
Total	\$6,037 09.

MAINE BRANCH.

Collection at the Anniversary in Hallowell	29 80
From N. Coffin, Esq. his annual subscription	2 00
From Rev. D. Thurston, Do.	2 00
Collected at Month. Conc. in Brunswick	4 60
Interest rec'd on Ellingwood scholarship	43 80
Do. on money lent	11 71
	\$93 91

NEW HAMPSHIRE BRANCH.

From Ladies in Amherst, to constitute Rev. Nathan Lord, Life Member	30 00
From Ladies in Concord, which with a former donation is to constitute Rev. N. Bouton, Life Member	18 30
From Ladies in Dover, to constitute Rev. J. W. Cary, Life Member	30 00
From Ladies in Canterbury, in part to constitute Rev. Wm. Patrick, Life Member	16 62
From Ladies in Rindge, to constitute Rev. A. W. Burnham, Life Member	30 00
From Ladies in Henniker, to constitute Rev. Jacob Scales, Life Member	30 00
From Friend \$5, from Do. \$1, in part to constitute Rev. Broughton White of Washington, Life Member	6 00
From Ladies and Gentlemen in Hillsborough by Rev. Mr. Lawton	11 00
Annual Subscription of Dr. Richard Steele	5 00
Rev. Robert Page	1 00
Hon. Joshua Darling	1 00
Mr. Joseph Shattuck	1 00
Note of Hon. D. L. Morrill, life subscription	30 00
Interest on above Note for one year	1 80
Cash received from sundry persons, and accounted for by Mr. Alex. Aikman, agent*	21 00
Do. by Mr. Thomas A. Ogden,†	56 12
	\$288 84

Box of clothing from Ladies in Francistown, by Mrs. S. Bradford, valued at **\$14 10**

CONNECTICUT BRANCH.

From a Clergyman in the western part of Connecticut, a Marriage fee	10 00
From a Clergyman's wife, a present	3 00
From a Lady in Fairfield	2 00
From Ladies in the 1st Soc. Norwich (being a sum equal to the interest of a scholarship from Ladies in Chelsea, income of the ——— scholarship	60 00
From the Young Ladies Charity Ware-house in Chelsea, \$30 of which is to constitute the Rev. Alfred Mitchell a member for life of the Connecticut Branch	40 00
Interest in part on Yale College scholarship	18 00
The above sums rec'd and paid over by Rev. E. Cornelius, Sec'y of the Parent Society.	
From sundry friends in Middletown, by Mr. S. Southmayd	3 50
	\$303 50

PRESBYTERIAN BRANCH.

No Report.

Grand Total acknowledged in above list **\$6,623 34**

CLOTHING RECEIVED DURING THE QUARTER.

Shirley, A piece of black fulled cloth, and 2 pair of socks, by Mrs. Jenny Little.

* Of Dr. Parsons of Rye 75. From Hampstead, in part, to constitute Rev. Mr. Kelly a life member 6.00. From Bath, in part, to constitute Rev. Mr. Southland a life mem. 11.25. From Haverhill 3.00.—\$21.00

† From W. P. Boscawen 2.00. From E. P. Boscawen, to constitute Rev. Dr. Woods a member for life 30.00. From Francistown 11.30. From Hancock, in part, to constitute Rev. Archibald Burgess a life member 5.25. From Antrim, in part, to constitute the Rev. John Whiton a life member 3.85. From Stoddard 1.72.—\$56.12.

The following Scholarships have recently been completed or begun, in Connecticut, during a short agency of the Secretary of the Parent Society.—The subscriptions are generally for a term of five years. The amount for the whole term is the sum named below.

HENRY STILLMAN SCHOLARSHIP.

By members of the Congregational Church and Society in Wethersfield.—*Completed.*

Gentlemen's committee. Dea. Timothy Stillman, Mr. Samuel Galpin, Mr. Barzillah Buck.

<i>Subscribers.</i>		
Timothy Stillman	250 00	S. Goodrich 20 00
Caleb J. Tenney	100	John Butler 20
Martin Wells	50	Josiah Curtis 12
M. C. Pillsbury	25	Barzillah D. Buck 25
John Williams	100	F. Raphael 25
Thomas Warner	25	Mrs. B. Wells 10
John Palmer	10	Leonard Welles 20
A. Robbins	25	Abraham Skates 10
E. Clapp	12	Joseph Stillman 10
Samuel Galpin	15	Samuel Churchill 10
Winthrop Buck	25	Moses Griswold 10
H. Robbins	20	Elisha Williams 10
J. Warner	5	George Stillman 10

Young Gentlemen's subscription, most of it annual 62 50

Ladies' subscription for the purpose of raising a sum for immediate use equal to the income of a scholarship 66 45

MIDDLETOWN SCHOLARSHIP.

By members of the Congregational Church and Society in Middletown.—*Not Completed.*

Gentlemen's committee. Nehemiah Hubbard, Esq. Mr. John P. Watkinson, Mr. Sam'l Southmayd.

<i>Subscribers.</i>		
Nehemiah Hubbard	50 00	Cornelius Bull 25 00
Samuel Southmayd	25	E. G. Hubbard 25
Heth F. Camp	10	Elihu Hubbard 25
C. Wetmore	15	Josiah Danforth 5
Noah Wells	10	John H. Sumner 10
Samuel Esels	10	Several donors 2 50
L. Pratt	5	

SMALLEY SCHOLARSHIP.

By members of the Congregational Society in New Britain.—*Not Completed.*

Gentlemen's committee. Dea. David Whittlesey, Mr. Seth J. North, Mr. Alfred Andrews, Dea. Elijah Francis, Mr. Aaron Stanley.

<i>Subscribers.</i>		
Seth J. North	50 00	Alvin North 30 00
Henry Jones	25	E. Couch's Legacy 40

SCHOLARSHIP.

By members of the Congregational Church and Society in Chelsea (Norwich).—*Completed.*

Gentlemen's committee. Mr. Francis A. Perkins, Mr. E. H. Mansfield, Mr. Wm. C. Gilman.

<i>Subscribers.</i>		
James Lanman	100 00	Erastus Coit 25 00
William P. Green	250	J. G. W. Trumbull 25
Calvin Goddard	50	Asa Child 25
Wm. C. Gilman	100	Wm. Williams jr. 75
George B. Ripley	50	Charles Coit 25
E. H. Mansfield	50	James Dwight 100
G. L. Perkins	50	A. A. Mitchell 50
Benjamin Coit	50	Joseph Perkins 50
Alpheus Kingsley	25	

Young Gentlemen's subscription, independent of the above, but most of it in like manner payable in 5 years 118 00

Ladies' annual subscription for the purpose of raising a sum for immediate use, equal to the interest of a scholarship 67 00

SCHOLARSHIP.

By members of the 1st Society in Norwich.—*Not Completed.*

Gentlemen's committee. Henry Strong, Esq. Mr. Joseph C. Huntington. Dea. Cleveland.

<i>Subscribers.</i>		
Joseph Huntington	50 00	Rev. Jos. Strong 25 00
David Austin	20	Mr. Backus, dona. 4
Dea. Cleveland	25	Henry Strong 25
Zeeh. Huntington	20	J. C. Huntington 25
Ladies' subscription for the purpose of raising a sum equal to the int. of a scholarship		60 00

DANIEL METCALF SCHOLARSHIP.

By Mr. Daniel Metcalf of Lebanon.

Preference to be given, in appropriating the income, to a young man in Yale College.

GREENWICH SCHOLARSHIP.

By the Congregational Church and Soc. in Greenwich.—Particulars not yet fully received.—Subscriptions, &c. given hereafter.

MIDDLETOWN UPPER HOUSES.

Subscription for the purpose of raising an annual sum equal to the interest of a scholarship, and if any thing is over, towards laying a foundation ultimately for a scholarship.

Amount of Gentlemen's subscription	45 62
Ladies Do.	32 31
	\$77 93

Gentlemen's committee. Rev. Mr. Williams, Capt. Stow, Mr. Sage.

The Board of Directors acknowledge with lively gratitude a donation of 600 bound copies of the Life of Brainerd (the valuable octavo edition of Rev. S. E. Dwight) from the Trustees of Phillips Academy;—to be distributed by the Secretary of the American Ed. Soc. to the present and future beneficiaries of the Society, in connexion with his Pastoral visits. Also, an annual grant of Tracts from the American Tract Society at Boston, to each beneficiary of the Society of the value of \$1, for gratuitous distribution.

GENERAL NOTICES.

§ The particular attention of the Treasurers of Branch Societies is requested to the following clause in the system of Rules recently adopted for regulating the intercourse between the American Education Society and its Branches. (See last Report, App. B. p. 50, § 12.)

"The Treasurer of each Branch shall be required to make a quarterly report to its Board of Directors, of the state of the Treasury, noting particularly the amount of disposable funds which is possessed at the time; he shall also be required to forward a duplicate of the same report, including a complete and accurate list of donations for the quarter, to the Treasurer of the Parent Society; and for all funds in his hands, or under his care, belonging to the General Society, he shall forward a certificate to its Treasurer."

The next Quarterly meeting of the Board of Directors of the General Society, will be held, on Wednesday the 9th day of January 1898, in Boston. An Examining Committee, on the preceding day, will attend to such new candidates for aid as may apply for patronage.

The Boards of the several Branch Societies usually meet two weeks previous to this time.

Inquiries are so often made respecting the course to be pursued to obtain the patronage of the Society

ty, that we here republish the Notice which was given in the last Report.

1. The applicant must exhibit evidence that he has been pursuing classical studies, at least three months, with a competent Instructor.

2. He must produce testimonials from three or more serious and respectable persons, best acquainted with him and his circumstances (e. g. his minister, instructor, a magistrate, or some other principal man in the vicinity) stating his age, place of residence, indigence, moral and religious character, talents, acquirements, and serious desire to devote his life to the Gospel ministry. These testimonials should be full and explicit. They should not be given without personal knowledge of the facts stated, or a minute and thorough information respecting the person to be recommended. They should be *sealed*; that the writer may speak with more freedom, and that the person recommended may not be injured by reading opinions in his own praise. This last suggestion is of more importance, than might at first be apprehended by one who has not reflected on the subject.

3. Having obtained the above testimonials, the applicant, or his friends, may make known his wishes to the Secretary of the Parent Society, whose residence is at Andover, Mass.; or, if more convenient, to either of the Secretaries of the Branch Soc. (see list on this page) who will direct him to go before some one of the Examining Committees, appointed to examine candidates in regard to the evidences of their piety, their motives in wishing to engage in the ministry, and in regard to their talents and literary attainments.

4. If the examination and testimonials of the candidate are satisfactory to the Committee, they will recommend him to the Board of Directors, who at their next regular meeting will receive him on probation, for three months, and make him the usual appropriation. The sum granted is, at present, 12 dollars per quarter, to those in Academies, and 18 dollars per quarter to those in Colleges.

5. At the end of three months, the person received is required to make a return to the Board of Directors, according to a printed form,—appended to last Report.

6. At the close of each succeeding quarter, unless a longer time has been granted by the Board of Directors, on account of distance, or for other special reasons, the application for aid must be renewed in the same way. If the returns are defective the application must fail, and no appropriation can be received until the rules are complied with.

7. The Directors of the Parent Society meet regularly in Boston, on the Second Wednesday of January, April, July, and October, at 10 o'clock, A. M. A committee of the Directors, meet at 3 o'clock on the preceding day, for the purpose of examining those who wish to apply for the patronage of the Society. Communications must be in season for these meetings, or they will be laid over. The Boards of the Several Branch Societies usually meet two weeks previous to the times, above mentioned (see System of rules, p. 49, § 11. of last Report.)

8. Students after choosing the place of their study, are not expected to remove to another, or to advance from the first to the second stage of their education, (i. e. from their preparatory, to their collegiate course,) without the approbation of the Directors.

9. The Secretary gives notice to those concerned of all appropriations made, and of the manner in which they are to be obtained.

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An adjourned meeting of the Board of Directors was held in Boston just as these last notices were going to press, for the purpose of filling the office of Treasurer, recently made vacant by the resignation of Mr. Cleveland, who has served the Society faithfully and gratuitously for twelve years. Mr. WILLIAM ROPES, merchant of Boston, is unanimously elected his successor, and will immediately enter on the duties of his office.—Particulars hereafter.

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Officers of the American Education Society, and of its Branches, to whom communications or donations are to be sent.

Rev. E. CORNELIUS, Sec'y of the General Society, Andover, Mass.

Mr. WILLIAM ROPES, Treasurer of Do.—Donations to be left, *for the present*, at No. 45 Central Wharf; or, if left by ladies, they may be deposited with Mr. Aaron Russell, at the Tract Depository in Hanover Church, who is authorised to receive them.

Rev. BENJAMIN TAPPAN, Sec'y of the Maine Branch, Augusta, Me.

Rev. SAMUEL P. NEWMAN, Treasurer of Do. Brunswick, Me.

Rev. CHARLES B. HADDUCK, Sec'y of the N.H. Branch, Hanover, N. H.

SAMUEL FLETCHER, Esq. Treasurer of Do. Concord, N. H.

Rev. CHARLES WALKER, Sec'y of the North Western Branch, Rutland, Vt.

IRA STEWART, Esq. Treasurer of Do. Middlebury, Vt.

Rev. LEONARD BACON, Sec'y, of Conn. Branch, New Haven, Ct.

Mr. ELIPHALET TERRY, Treasurer of Do. Hartford, Ct.

Rev. AUSTIN DICKENSON, Sec'y of the Presbyterian Branch, New York.

PETER LUDLOW, Esq. Treasurer of Do. 144 Nassau street. New York.

THE
QUARTERLY JOURNAL
OF THE
AMERICAN EDUCATION SOCIETY.

No. III.

JANUARY

1828.

PRAYER FOR COLLEGES.

To all the friends of Zion, throughout the land.

DEAR CHRISTIAN BRETHREN,

PERMIT us in few words, to "stir up your pure minds by way of remembrance." *The last Thursday of February is at hand.* Blessed day! How many warm and gushing emotions is the bare mention of it calculated to excite in a thousand pious hearts. What though no worldling's pulse will be quickened by its approach; no jubilant peals will usher it in; no far-sighted politician will mark it in his calendar; and it will come and go unheeded by the busy and the pleasure-loving throng; surely the *American Church* will anticipate its return with a deep and thrilling interest. Faith, and hope, and charity will kindle in her eye at its early dawn, and impart a holy importunity to her supplications. Angels, we doubt not, will rejoice in their celestial spheres, and God himself will light up the day with his smiles, when he looks down and beholds his children wrestling together with the "Angel of the covenant."

Shall we stop to prove that prayer is a duty, and that God is moved by it to bestow blessings upon the world which he would otherwise withhold? This might have been needful in a darker age, but "the darkness is past and the true light now shineth." We will not therefore keep you a moment longer, beloved brethren, from

the main design of this address. It is to engage, if possible, every christian in the land, to pray for the out-pouring of the Holy Spirit upon our Colleges; and especially to secure for them the united intercessions of the church on the day already specified, which we hope will be devoted to fasting and prayer by all who love the Saviour.

However we may sometimes find ourselves straitened for want of arguments and motives in discussing subjects of ordinary interest, we feel no such embarrassment on the present occasion. The great difficulty is to select, condense, and arrange our topics, so as within narrow limits, to lay the case fairly before your consciences. God blesses and curses the world by human agency; and it is needless to say, that under this economy, the destinies of the church and the state will soon be in the hands of those who are now receiving their education. In our academic halls are the future lawgivers and religious teachers of this great republic: and O, what unknown interests of time and eternity are suspended upon the few months, or years, which remain of their pupilage. Their piety, if by the grace of God they are pious, is public property, and there is none so valuable in all the investments and securities of the government. So on the other hand, the lax principles and kindred habits of liberally educated men, are more onerous to the public, than all the burdens of taxa-

tion. Every student in college, of respectable talents and acquirements, may be regarded as the representative of at least a thousand immortal beings, who will be moulded by his opinions and example; to say nothing of the amazing influence, either good or bad, which will go down from him to distant generations. Contemplated in this light, the aggregate of good to be gained, or lost, in the short space of four years, baffles the mighty and almost illimitable grasp of imagination itself.

The number of young men, now enjoying the advantages of a public classical education in these United States, is estimated at *three thousand*. Of course, not far from *eight hundred* will leave our colleges within the present year, and go forth to scatter blessings over the face of the land, or to sow it with their errors and their vices. In twenty years the number will increase to *fifteen thousand*; and at the present rate merely, will amount, in a single generation, to more than *thirty thousand*! Give us this army of educated men, this immense weight of talent and energy and influence, and what is there of ignorance, or irreligion in the nation, which could long stand before it? But what cause will this disciplined host be inclined to espouse? Under whose banner shall it be marshalled? Will it declare for Christ and the church, or against both? These, dear brethren, are momentous questions, and will lead you, we doubt not, anxiously to inquire, what is the religious character of the students now in our public seminaries?

It was stated, as many of you will remember, in the last number of this Journal, that about one third of the young men in the New England colleges are professors of religion. Our information from the middle, southern and western colleges, is much less particular; but we fear, that not more than six, or seven hundred, of the whole three thousand, included in our present estimate, are now on

the Lord's side. More than *three to one*, probably, are still his enemies; and will in one way or other, act in hostility to his kingdom, unless their hearts should be changed by his grace. And must the great body of these precious youth lose their souls? Must the churches be without pastors, and the land without pious rulers, and the heathen without missionaries, when there is so much talent and knowledge and influence to be sanctified in our higher seminaries? And what hinders its being sanctified? Who will be answerable for consequences, should two thousand, or even one thousand of these gifted and privileged young men remain unconverted when they leave college? Will not the American church, will not you who profess to love Zion be answerable?

Why should the majority of educated men, nay, why should even a *minority* any longer throw the weight of their talents into the wrong scale? What withholds the Spirit from descending upon all our literary institutions and subduing every stout-hearted sinner? Ah, brethren, is it not our unbelief? Our faith wavers. Our heart is not enlarged. Our mouth is not filled because it is not opened. In reference to the conversion of students during their academic course, we have expected but little, we have prayed for but little, we have attempted but little; and is it strange if but comparatively little has been done? Can you offer any scriptural reason why you should not pray for the conversion of every scholar in our forty colleges, or why the prayer may not still this very year be answered? The time *will* come, and who can tell how near it may be, when all the talents and science and literature in our great public schools will be sanctified by the Divine Spirit, and when "holiness to the Lord" will be written in all their halls and upon every course of study. But prayer and faith only can bring that day; and whenever the efficacy of holy importunity and confidence in the promises shall be

fully tested, "it will come and will not tarry." Why then should we put it far from us, by supinely waiting for it, when our souls ought to be going forth to meet it? Why are not the fountains already purified? Why are not all the youth in our public institutions converted?

The truth is, dear brethren, and it must be told, that the church at large is not awake to the duty and importance of praying for revivals in colleges. But few christians, we believe, have yet contemplated the subject in half its important bearings; while the great majority of professors in this country, have not hitherto taken any part in the annual concert. It is extremely encouraging to know, however, that since God first put it into the hearts of a few to propose and to unite in such a concert, the holy flame has been spreading from church to church; and from that blessed era, (for we must call it an era,) revivals have become much more frequent and powerful in our classical seminaries, than they ever were before. Indeed, when we look at facts and coincidences, we find it impossible to doubt, that God has affixed to this concert the broad seal of his approbation. Again and again has that promise been verified, "Before they call I will answer; and while they are yet speaking I will hear." In some instances has the Spirit been poured out on the very day of fasting and prayer, and numbers of students have been "pricked in the heart." In many other cases a deep solemnity has fallen upon colleges, while the children of God were yet upon their knees, and has been manifestly connected with subsequent revivals. One such case, at least, occurred last February. We saw it. If our hearts deceive us not, we felt it: and after a few weeks of gradually increasing interest, the Holy Ghost came down upon the seminary "like a mighty rushing wind." Reviewing the recent history of college revivals, we can no more question that God has heard and answered prayer, than if

we were assured of it by an audible voice from heaven. But how much greater things than these might have been done, had there been more prayer, and more faith, and more fasting; had *five, or seven hundred thousand christians* united in the annual concert, and often renewed their supplications in behalf of our colleges.

Permit us then, dear brethren, of every denomination, and in every section of the American church, to be importunate with you in this regard: and we solemnly put it to your consciences, whether we ought, in any case, to take a denial? In asking you to unite with us in fasting and supplication, *on the last Thursday of February*, we plead for your sons and brothers in our public seminaries, and for our own children also, who are yet enemies to God. We plead for the destitute churches in the older states, and for the scattered population of the west and the south. We plead for all the invaluable institutions of our common country: for the sabbath, for the laws, for public morality and safety, for all our republican constitutions of government. We plead for the red man within our borders and without—for Africa, and Asia, and the isles of the sea.

Do you then care for your own flesh and blood? Do you love the church, or your country, or the souls of the poor heathen? Do you wish to see a new and holier impulse given to all the machinery of christian benevolence; and that every part of it may move onward with increasing majesty and power after you are dead? Do your hearts, "full of faith and of the Holy Ghost," ever go forth to meet the prophetic glories of the latter day? If so you will pray, you cannot help praying for the effusions of the Spirit upon all our colleges; for the early sanctification of all their youthful and beloved inmates; and you will look forward with no ordinary degree of interest to that day, which has been designated for united fasting and prayer in their behalf.

God is not slack concerning his

promises; the Saviour has lost none of his interest in the welfare of Zion; no encouragement to faith and prayer has been withdrawn. Let the church then "come boldly to the throne of grace;" let her resolve, "I will not let thee go except thou bless me," and how soon will the heavens open over her head! How copiously will they "pour down righteousness" upon the seats of learning, and in receiving pastors and missionaries from them, how will those mourning disciples who have long sat in "desolate places" sing, "Lo this is our God; we have waited for him and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation."

Here we might close; but it occurs to us with great force, that by striving to fix your thoughts exclusively upon colleges at the approaching concert, we should too much narrow the ground of holy wrestling. Probably more than a *thousand* young men, who will soon enter the higher seminaries, are now pursuing their studies in academies and other preparatory schools. Supposing one fourth of this number to be now pious, which is a large estimate, between *seven and eight hundred* are "aliens from the commonwealth of Israel"—"without hope and without God in the world."

Now all the arguments and motives which should influence the church to pray for them in a more advanced stage of their education, apply here, even with greater force. For if it is of such amazing importance, as has been represented, that the best talents and learning should be dedicated to the service of God, then this dedication cannot take place too early in life. There is manifestly great advantage in giving the heart to God, before any of those evil propensities ripen into habits, which it often costs the converted student in college, long and painful efforts to subdue. *Five hundred*, or more, who are now unreconciled to God, will become members of our public seminaries within the present year; and how

great is the hostile influence which they will carry along with them, if their hearts are not changed—an influence by which some of your own sons may be led away from the paths of virtue and destroyed.

Pray then, christian brethren, for all the preparatory seminaries as well as for the colleges; that God will revive his work in them; that he will purify the smaller fountains and thus make all the streams which flow into the larger ones salutary; that "our sons may be as plants grown up in their youth;" that they may be "all righteous," and all be made happily instrumental in promoting the glory of God and the salvation of the world.



NEW IMPULSE TO BENEVOLENT EFFORT.

Since the Christian era, there has not been a year which has opened with such animating and glorious prospects upon the church and the world as the present. All the improvements in science, art, and the social state, and which distinguish the times in which we live, are by a happy combination of circumstances, lending their aid to the advancement of that kingdom which is to fill the earth with righteousness and peace. The means which christian benevolence has hitherto employed for enlightening and renovating the minds of men have been small, and disproportioned to the extent of the work to be done. But the scene is rapidly changing—efforts are making, and resources are providing, which will ere long be felt in the very heart of satan's empire. Public opinion, like a wave of the sea is rolling on, and producing every moment a wider and stronger current in favour of the benevolent enterprizes of the day. Incredulity may still doubt, and worldly policy may hesitate, and opposition lift her arm, but the work will go on. It is urged forward by an invisible, but by a resistless hand, and while that is the case, nothing shall stop it. The late Missionary meeting at New York is but the be-

ginning of a scene which is yet more to gladden the eye and to swell the heart of christian benevolence. The tone of feeling which was then cherished, as was predicted, has "by a holy sympathy and by the power of the Holy Ghost," been propagated already, in a good degree, "through that great city, through this powerful nation," and will, we doubt not, yet be felt "through the world." They who love our Lord Jesus Christ will feel the constraining influence of such examples—and awake and gird themselves for action. The conversion of the world, and of the *whole* world, to God, will be a matter of sober calculation. The means necessary will be estimated and provided. Faith will lift her eye to God with firmer confidence. Prayer will open the mouth wide, in supplications for spiritual blessings; and the hosts of the redeemed on earth will, ere long, we trust, join the hosts of the redeemed in heaven in saying "The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever." Happy they for whom God has reserved the privilege of assisting to usher in such a day as that! But the time for effort is short. The Spirit of the living God utters his voice, and proclaims to all—"Whatsoever thy hand findeth to do, DO IT WITH THY MIGHT."

The following extract from the sermon of Dr. Beecher, delivered at the meeting referred to in the above article, is all that our limits permit us to give.

EXTRACT FROM DR. BEECHER'S MISSIONARY SERMON.

There must come an era of *more decided action*, before the earth can be subdued to Christ.

Compared with the exigency, we have not, as yet, the semblance of an army in the field; and our munitions are yet to be collected. Two hundred souls constitute the entire force, which twelve millions of freemen, cheered and blessed with the light of the gospel, have sent forth to bring the world out of bondage. And

yet one half the nation is panic-struck at the drafts thus made upon her resources! What has been done, however, is but mere skirmishing before the shock of battle. Half the subjects of Satan's dark empire on earth, have not heard, as yet, that we have a being. And were none but such feeble efforts to be put forth, he instead of coming down in great wrath, would keep his temper, and leave the war to his subalterns.

Nothing great on earth, good or bad, was ever accomplished without decisive action. The cause, in the moral world, as really as in the natural, must ever be proportioned to the effect to be produced. And what have we done, as yet, to justify the expectation, that God, by such means, is about to *make all things new*? Could our Independence have been achieved by such indecisive action as we put forth for the emancipation of the world? Dear Brethren, we must fix our eye earnestly on a world lying in wickedness: our hearts must be fully set upon its deliverance: our hands must be opened wide for its relief. Not only the ministers of religion must give themselves wholly to this work; but all who prize civil and religious freedom—all who exult in these blessings—must come forth to the help of the Lord against the mighty. And when to all who are now cheered by the light of revelation, the deliverance of a world in bondage shall become the all absorbing object, and the concentrating point of holy enterprise, then speedily will the angel descend from heaven, with a great chain, to bind and cast into the bottomless pit him who through so many ages has deceived the nations.



INTERESTING FACTS.

Former beneficiaries of the American Education Society refunding.

Eight hundred and Sixteen dollars have been refunded within three months by beneficiaries of the Am. Ed. Soc. who have completed their studies, as the Treasurer's account for the present number of the Journal will show. *One hundred and forty dollars* have in the same time been received into the Treasury of the Maine Branch, from a former beneficiary of that Society. **ONE HUNDRED** more is known to have been ordered to be paid into the Treasury of the Parent Society, by a young minister who is laboriously engaged in promoting the interests of one of the largest benevolent societies of our country. **TOTAL TEN HUNDRED AND FIFTY SIX DOLLARS.**

Fruits of the labours of six beneficiaries of the American Education Society settled in the ministry.

In the course of a correspondence which the Secretary of the Am. Ed. Soc. has recently held with former beneficiaries of the Society, six have, *incidentally*, mentioned the number of souls who have been added to their respective churches, or who have become hopefully pious, during their ministry, which, of course, has been but short. The whole number thus mentioned, is, 598. Of these, 358 have become subjects of divine grace, it is hoped, during the *last year*. One mentions 200 such instances as having occurred under his ministry within a year;—a minister too whose flock is scattered over 8 or 9 miles square—whose salary is nominally, though not really 350 dollars; and who has taken his station among a people “in a broken, scattered situation, having been destitute of the settled ministry twenty five or thirty years.” Friends of the Education Society! Can you hear such facts and not thank God, and take courage? Between 70 and 80 former Beneficiaries are settled as Pastors. What a report would you have of the fruits of your benevolence, if they could all rehearse the successes which God has already given to their labours. Be not then weary in well doing, but double your efforts, and the results will be increasingly glorious.

Important question answered by facts.

How shall the number of faithful ministers and missionaries be increased, so as to meet the growing demands of the present times?

This is a question in which every friend of religion, and especially every friend of Foreign and Domestic Missions cannot but feel a lively interest. For what are Societies, or funds, if there be not a sufficient number of labourers to be sent forth by means of them? As facts are the most powerful reasoning in the world, we shall answer the question by appealing to these. The statement which follows is derived from the highest authority, and is the result of careful inquiry. Of those who have belonged to the Theological Seminaries of Andover, Princeton, and Auburn, and who have become ministers and missionaries, it will be seen that the largest proportion have belonged to the class of indigent, or charity students.

ANDOVER.

Whole number on the General Catalogue 429
Charity students 320

Whole number who have become For. Miss. 33
Charity students 26

PRINCETON.

Whole number who have left the Seminary 375
Charity students 209
Whole number of Foreign Missionaries 11
Charity students 6
Whole number of Domestic Missionaries 144
Charity students 90

AUBURN.

Whole number who have left 75
Known to have been charity students . 35

Several others it is supposed have been assisted.

Thus it appears that more than three fourths of those who have gone on a Foreign Mission, and whose labours are changing the moral character of pagan nations, and bringing joy to millions of pious hearts, have been assisted to gain their high posts of usefulness by the hand of christian benevolence. More than half who have become Domestic Missionaries, or settled as Pastors of churches from the above institutions have been aided in a similar way. Of those now in the seminaries referred to, more than half are known to be dependent on the aid of the Church, in a greater or less degree. We forbear to add a single reflection on such facts as these. The observing christian will see where God is finding a large part of the men, whom he designs to employ in the glorious work of reaping the harvest of the world; and he will find an argument for the support of Education Societies which no sophistry can possibly shake, or even obscure.

The resolutions which follow relate to a subject of unspeakable importance. The exigencies of the church and of the world call for ministers of a warm and devoted piety; men, who, with unshrinking resolution, will endure the crucifixion of every desire for ease, or fame, or emolument, or the pleasures of refined society, for the sake of saving millions who are lost. But how shall such a spirit of piety be produced? We answer, that one most important means is that of *pastoral* influence, properly exerted, over young men who are pursuing studies preparatory to the ministry. Let the professors in our Theological and other seminaries make it a part of their duty to exercise this influence, assiduously, and thoroughly—with such a spirit as St. Paul would cherish, and they will not labour in vain. We have ourselves seen enough, on this subject, to satisfy us that they will not.

The first resolution was adopted by the Synods of North Carolina and Virginia, at recent and successive meetings. The other resolutions were passed by the Presbytery of Hanover, having under its care the Union Theological Seminary, and were drawn up by Rev. John H. Rice, D. D. Professor in the Seminary.

Resolved, That it be earnestly enjoined on the Presbyteries under the care of this Synod, to pay particular attention to the improvement in holiness of the candidates for the ministry under their care.

The Hanover Presbytery, considering the encouraging prospects of the Union Theological Seminary, and the probability of a considerable increase in the number of candidates for the ministry of the Gospel, would express their thanks to the Great Head of the Church, for the favour shown to this Institution. And moreover, being fully convinced that it is not only necessary that ministers of the gospel be *pious and holy men*, but *eminently pious and holy*; that the culture of the heart is as necessary as that of the understanding; and as it is particularly the duty of the Presbytery to have oversight of candidates for the ministry, and to attend to their advancement in holiness, as well as to their progress in theological knowledge;

Resolved 1st, That at every meeting of Presbytery, the professor or professors, belonging to the institution, be required to make a particular report respecting the religious state of the students under the care of this Presbytery.

2. That at every meeting of Presbytery, it be made a subject of special prayer, that God may be pleased to pour out his Spirit in the Seminary and make the students therein eminent for zeal in the cause of righteousness, and for personal holiness.

3. That on every occasion when students are called upon to perform exercises for trials, there be also an examination of them as to their progress in vital piety; which examination shall be held in private, by a standing committee to be appointed for that purpose.

QUALIFICATIONS NECESSARY IN THOSE WHO ARE EDUCATED FOR THE MINISTRY.

The selection of suitable young men for the holy ministry is doubtless one of the most responsible acts which can be performed. If ever sound judgment, and a trembling sense of dependance on divine counsel, are needed, it is in this case.

The following views of the godly Richard Baxter, on this most important subject, will be read with interest, by all who are called to give advice respecting it, as well as by those who are looking forward to the ministry. They are particularly addressed to the latter.

"In order to prevent any from intending the work of the ministry who are not qualified, I will briefly mention the necessary qualifications for it. The work is so high, and miscarrying in it is of such dreadful consequence, that no one should be resolutely devoted to the ministry who hath not the following endowments.

1. A good natural capacity: it should be somewhat above the ordinary degree. Grace supposes nature: and by sanctifying it, turns it the right way; but does not use to make wise teachers of natural drones, or weak-headed lads, who have not sense enough to learn.

2. A competent readiness of speech. One who cannot readily speak his mind in common things is not likely to have that fluent delivery which is necessary to a preacher.

3. One that is fit to be devoted to the ministry must be hopeful for godliness. He must be captivated by no gross sin. He must not only have a love to learning, but religion; to the word of God and good company, to prayer and good books. He must show some sense about the concerns of his soul, and regard for the life to come; that his conscience is under some effectual convictions of the evil of sin, and the excellence and necessity of a godly life. The youth that hath not these qualifications, should not be devoted to the ministry. To devote an incapable, ungodly person to such a holy work, is worse than of old to have offered God the unclean for sacrifice. To do it under pretence of hoping that he may have grace hereafter, is a presumptuous profanation, and worse than to design a coward to be a soldier, or a wicked, unsuitable person for a partner in life, in hope that they become fit afterwards. If therefore your parents have been so unwise as to dedicate that to God which was unfit for his acceptance, it concerns you quickly to look better to yourselves, and not to run into the "consuming fire." You ought to be conscious of your own condition. If you know you want either natural capacity, or readiness of speech, or serious piety and heart devotedness to God, do not meddle with that calling which requires all these."

Appendix to the Reformed Pastor.

STATISTICAL.

We have prepared, with much care and labour, for the present number of the Journal, a statistical view of several religious denominations in the United States. That the tables are entirely accurate, or perfect, is not pretended. Information of this kind can be rendered complete only by time, and a gradual approximation to the truth. We shall have done our duty, if the tables which we have compiled, are the *most complete* which are any where to be found; and on this point we cheerfully invite investigation.

TABLE I.

Statistical view of the Presbyterian Church in the United States.

AUTHORITIES: "Minutes of the General Assembly of the Presbyterian Church in the United States of America," for 1827; and correspondence with the **STATED CLERK** of the Assembly, the **REV. EZRA STILES ELY, D. D.** 144, South Second Street, Philadelphia.

SYNODS AND PRESBYTERIES.

I. ALBANY S.

	min.	lic.	can.	chs.	ch. va.	com.	Stated Clerks of Presbyteries, and residence.
1 Londonderry	15	7		10	3	1217	Rev. Edw. L. Parker, Londonderry, N. H.
2 Newburyport	11			5	1	598	" William Williams, Salem, Mass.
3 Champlain	12			12	1	684	" Moses Chase, Plattsburg, N. Y.
4 St. Lawrence	21		3	25	9	1754	" G. S. Boardman, Watertown, N. Y.
5 Ogdensburg	12			9	5	794	" Hiram S. Johnson, Canton, N. Y.
6 Oswego	9			18	12	1166	" David R. Dixon, Mexico, N. Y.
7 Oneida	37	5	7	31	13	3903	" Noah Coe, New Hartford, N. Y.
8 Otsego	8	1	3	12	6	1231	" John Smith, Cooperstown, N. Y.
9 Albany	32	7	27	30	11	5096	" Jas. V. Henry, Ballston, N. Y.
10 Troy	14	2	4	23		2220	" Nathan S. S. Beman, Troy, N. Y.
11 Columbia	19	5	2	10	2	1208	" William Chester, Hudson, N. Y.
	190	27	46	185	63	19871	

II. N. YORK S.

1 Hudson	20	2	6	25	11	2447	" R. W. Condict, Montgomery, N. Y.
2 North River	15	2	2	22	13	1892	" John Johnson, Newburgh, N. Y.
3 Long Island	14	3	1	15	3	1050	" Eben. Phillips, East Hampton, N. Y.
4 New York	39	6	10	24	2	5549	" S. N. Rowan, D. D. N. Y. (city.)
5 New York 2d,	11	9	3	5		1034	" Jos. M. Elroy, N. Y. (city)
	99	22	22	91	29	11972	

III. N. JERSEY S.

1 Newark	19	8	3	19	5	3850	" Gideon N. Judd, Bloomfield, N. J.
2 Elizabethtown	16	8	3	17	3	3715	" Alfred Chester, Rahway, N. J.
3 N. Brunswick	22	15	5	18	3	1961	" Eli F. Cooley, Trenton, N. J.
4 Newton	17			31	9	3131	" John F. Clarke, Flemington, N. J.
5 Susquehanna	16	2	3	28	16	1213	" Burr Baldwin, Montrose, Pa.
	90	33	14	113	36	13870	

IV. GENEVA S.

1 Chenango	11			7	2	550	" E. D. Wells, Oxf'd, Chen. Co. N. Y.
2 Cortland	11			14	5	1327	" Caleb Clark, Truxton, N. Y.
3 Onondaga	16	1		21	8	1524	" Hutchins Taylor, Salina, N. Y.
4 Cayuga	36	7	15	42	20	2911	" Seth Smith, Genoa, N. Y.
5 Geneva	28	1		29	15	2952	" Henry Axtell, D. D. Geneva, N. Y.
6 Bath	10	2		24	16	1094	" Jas. H. Hotchkin, Prattsburg, N. Y.
	112	11	15	137	66	10358	

V. GENESSEE S.

SYNODS AND PRESBYTERIES.

	min.	de.	can.	chs.	ch. wa.	com.	Stated Clerks of Presbyteries, and residence.
1 Ontario	11	1	1	17	6	915	Rev. John Brainard Jr. Lima, N. Y.
2 Rochester	13	3		16	4	1014	" Joseph Penney, Rochester, N. Y.
3 Genesee	14	1	1	24	15	755	" Eli S. Hunter, Middlebury, N. Y.
4 Niagara	8	3		13	10	340	" David M. Smith, Lewiston, N. Y.
5 Buffalo	14	1		28	19	871	" Gilbert Crawford, Buffalo, N. Y.
	60	9	2	98	54	3895	

VI. PHILADEL. S.

1 Philadelphia	36	8	16	46	8	6189	" Thos. J. Briggs, Frankford, Pa.
2 New Castle	21	8	11	35	7	3444	" A. K. Russell, Newark, Del.
3 Lewis	6			18		700	" Alex. Campbell, Dover, Del.
4 Baltimore	10	5	3	7	2	790	" Wm. Nevins, Baltimore, Md.
5 Dist. Colum.	11	4	1	9		676	" Reuben Post, Washington, D. C.
6 Carlisle	26	4	7	41	9	3807	" Jno. McKnight, Chambersburg, Pa.
7 Huntingdon	12	2	2	31	9	2292	" J. Coulter, Tuscarora, Miffl. Co. Pa.
8 Northumber.	9	1	4	19	3	2102	" Jos. Painter, Lycoming, Pa.
	131	32	44	206	38	20000	

VII. PITTSB. S.

1 Alleghany	10			27	6	1421	" Reid Bracken, Harmony, Pa.
2 Erie	12		1	27	12	1292	" J. Eaton, Fairview, Erie Co. Pa.
3 Hartford	12		2	28	10	2134	" J. Satterfield, Moorfield, Mer. Co. Pa.
4 Redstone	22	1		44	3	4013	" Robert Johnson, Robbstown, Pa.
5 Steubenville	11		1	24	13	1099	" C. C. Beatty, Steubenville, Ohio
6 Washington	11	4	4	16	3	2306	" A. Wylie, D. D. Washington, Pa.
7 Ohio	19	2	4	22	3	2247	" Wm. Jeffrey, Pittsburgh, Pa.
	97	7	12	188	50	14512	

VIII. WESTERN
RESERVE S.

1 Detroit	5			5			" Wm. Page, Ann Arbour, Mich. T.
2 Grand River	15	3		36	25	1517	" E. T. Woodruff, Wayne, Ash. Co. O.
3 Portage	10	1		20	7	821	" Wm. Hanford, Hudson, Ohio
4 Huron	10	2		33	19	681	" A. H. Belts, Brownhelm, Lor. Co. O.
	40	6		94	51	3019	

IX. OHIO S.

1 Columbus	8			20	8	837	" James Hoge, Columbus, Ohio
2 Richland	10	1		33	14	1396	" James Rowland, Mansfield, Ohio
3 Chillicothe	12		1	24	10	1672	" James H. Dickey, Chillicothe, Ohio
4 Lancaster	10	1		32	20	1276	" James Culbertson, Zanesville, Ohio
5 Athens	5			8	5	408	" Rob't G. Wilson, D. D. Athens, O.
6 Miami	7	2	3	23	11	868	" James Coe, Troy, Miami Co. Ohio
7 Cincinnati	12	4	3	24	9	1182	" J. L. Wilson, D. D. Cincinnati, O.
	64	8	7	164	77	7639	

X. INDIANA S.

1 Salem	5			11	7	511	" John T. Hamilton, Charleston, Ind.
2 Madison	7			14	8	564	" James H. Johnston, Madison, Ind.
3 Wabash	5			19	15	277	" George Bush, Indianapolis, Ind.
4 Missouri	5			16	9	487	" C. S. Robinson, St. Charles, Misso.
	22			60	39	1839	

XI. KENTUCKY S.

SYNODS AND PRESBYTERIES.

	min.	lic.	con.	chs.	ch.	va.	com.	Stated Clerks of Presbyteries, and residence.
1 Louisville	10				14		603	Rev. Daniel C. Banks, Louisville, Ky.
2 Muhlenburg	7	1	5	29	21		293	" Robert A. Lapsley, Wahiheim, Ky.
3 Transylvania	10	1	3	16	2		880	" James C. Barnes, Lancaster, Ky.
4 W. Lexington	8		2	10	1		540	" John Hudson, Lexington, Ky.
5 Ebenezer	8	1		17	9		982	" A. Todd, Flemingsburgh, Ky.
	43	3	10	86	33		3298	

XII. VIRGINIA S.

1 Winchester	13	4	2	20	8		870	" John Jones, Fauquier C. H. Va.
2 Hanover	26	8	8	33	11		1667	" Jno. H. Rice, D. D. Ham. Syd. Va.
3 Lexington	23	3	5	37	13		3054	" F. M'Farland, Greenville, Va.
	62	15	15	90	32		5591	

XIII. N. CAROLINA S.

1 Orange	19	2	5	30	7		1290	" Samuel L. Graham, Oxford, N. C.
2 Fayetteville	10	4	4	39	18		1933	" C. M'iver, Waynesborough, Ga.
3 Concord	9	2	1	28	15		1184	" H. N. Pharr, Batiesford, S. C.
4 Mecklenburgh	7			1	15	5	1645	" John Williamson, Hopewell, N. C.
5 Bethel	8	3		22	6		1656	" John B. Davies, Chesterville, S. C.
	53	11	11	134	51		47708	

XIV. TENNESSEE S.

1 Abington	7	6	3	10	1		797	" Alexander M'Ewen, Abington, Va.
2 Union	14	5	6	26	5		1883	" Isaac Anderson, Maryville, Tenn.
3 Holston	7	6	8	14	5		1804	" A. S. Morrison, Lee Co. C. H. Va.
4 French Broad	6	3		9	5		798	" Cha's Coffin, D. D. Knoxville, Tenn.
	34	20	17	59	16		5282	

XV. W. TENNESSEE S.

1 W. Tennessee	14	3		22	9		1374	" D. Brown, Columbia, Tenn.
2 Shiloh	11	1	5	19	5		649	
3 Mississippi	12			13	2		387	" James Smylie, Centreville, Miss.
4 N. Alabama	10		1	14	4		402	" H. Barr, Courtland, Alabama.
	47	4	6	68	20		2812	

XVI. S. C. & GA. S.

1 S. Carolina	15	5	2	35			1893	" Henry Reid, Abbeville, S. C.
2 Hopewell	14	4	4	33	7		1126	" John S. Wilson, Laurensville, Ga.
3 Cha'ston Un.	12			4			397	" W. A. M'Dowell, Charleston, S. C.
4 Harmony	11			12	9		716	" John Cousor, Salem, S. C.
5 Georgia	7		1	3			186	" Nathaniel A. Pratt, Darien, Ga.
6 South Alab.	11	1	1	20	8		495	" J. P. Cunningham, Havanna, Alab.
	70	10	8	107	24		4813	

* Trumbull

" H. Coe, Vernon, Trumbull Co. O.

GRAND TOTAL.

Synods	16	Candidates	229
Presbyteries	90	Churches	1880
Ministers	1214	Chhs. reported vacant . .	679
Licentiates	218	Communicants	136,479

* Formed since the last report of the General Assembly.

Statistical view of the Orthodox Congregational Churches of New England. These may be regarded, for the most part, as represented by the General Associations of Massachusetts, Connecticut, and New Hampshire; the General Convention of Vermont; the General Conference of Maine; and the Evangelical Consociation of Rhode Island.

TABLE II.

General Association of Massachusetts.

Formed 1805. Meetings, 4th Tuesd. June. Meeting 1828, at Falmouth.

Secretary, Rev. Thomas Snell, N. Brookfield.

AUTHORITIES: "Minutes of the General Association of Massachusetts," for 1827; and special correspondence.

<i>Associations.</i>	<i>minis. churches. comm.</i>			<i>Clerks or Registers.</i>
1 Berkshire	18	21	2146	Rev. E. W. Dwight, Richmond.
2 Mountain	10	11	1033	" Moses Hallock, Plainfield.*
3 Franklin	9	14	704	" B. F. Clark, Buckland.
4 Hampshire Central	19	19	1794	" L. P. Bates, Whately.
5 Hamden	17			" Dorus Clark, Blandford.
6 Brookfield	9	14	810	" Joseph Vail, jun. Brimfield.
7 Worcester Central	10	10	1369	" George Allen, Shrewsbury.
8 Harmony	11	11	1247	" A. Pond, Ware.
9 Worcester North	9	6	757	" A. R. Putnam, Fitchburg.
10 Middlesex Union	7			" John Todd, Groton.
11 Andover	12	12	1153	" S. Sewell, Burlington.
12 Haverhill	6			" Ira Ingraham, Bradford.
13 Essex Middle	10			" D. T. Kimball, Ipswich.
14 Salem and Vicin.	14	14	1192	" B. Emerson, Salem.
15 Suffolk	13	13	1963	" E. Beecher, Boston.
16 Norfolk	11	12	1032	" Josiah Bent, Weymouth.
17 Taunton and Vic.	8	9	4433	" E. Maltby, Taunton.
18 Old Colony	9	12	877	" D. Hemenway, Wareham.
19 Barnstable	11	12	1813	" Nathaniel Cogswell, Yarmouth.
	207	190	22323	

Destitute churches, 50; 1700 subjects of the Revivals in the Association of Berkshire during the year.

* Member of the Association. Stated Clerk not known.

TABLE III.

General Association of Connecticut.

Meetings, 3d Tues. June. Rev. C. Chapin, D. D. Reg. Meeting 1828, at New Haven.

AUTHORITIES: "Proceedings of the General Association of Connecticut," 1827; and special correspondence.

<i>Associations.</i>	<i>minist.</i>	<i>licen.</i>	<i>chhs.</i>	<i>Clerks or Registers.</i>
1 Hartford North	23	7	22	Rev. Joel Hawes, Hartford.†
2 Hartford South	15	2	16	" Calvin Chapin, D. D. Rocky Hill.
3 New Haven West	12	8	21	" E. Scranton, Orange.
4 New Haven East	12	1	14	" M. Noyes, Northfield.
5 New London	15	5	21	" A. M'Ewen, New London.
6 Fairfield West	12	2	16	" W. Bonney, New Canaan.
7 Fairfield East	9	2	12	" A. Brundage, Brookfield.
8 Windham	19	3	24	" D. G. Sprague, Hampton.
9 Litchfield North	22	1	19	" E. Goodman, Torrington.
10 Litchfield South	14	2	17	" C. A. Boardman, Washington.
11 Middlesex	13		15	" A. Hovey, Saybrook.
12 Tolland	15		15	" A. Nash, Tolland.
Grand Total	181	33	212	

† Member of the Association. Register not known.

TABLE IV.

General Convention of Vermont.

Meetings 2d Tuesd. September. Meeting 1823, at Burlington.

Rev. Thomas A. Merrill, Middlebury, Register.

AUTHORITY: "Minutes of the General Convention of Congregational and Presbyterian Ministers in Vermont," for 1827.

<i>Associations.</i>	<i>past.</i>	<i>lic.</i>	<i>chs.</i>	<i>vac.</i>	<i>Members of the last Convention.*</i>
1 Windham	15	20	5	Rev. S. Sage, Westminster, Rev. J. Tafts, Wardsboro'	
2 Rutland	9	2	14	5 " H. Hunter, Clarendon, Rev. B. Green, Brandon	
3 Pawlet	7	6	8	2 " Rufus Cushman, Fairhaven	
4 Addison	11	6	15	5 " Joel Fisk, Monkton	
5 Royalton	8	4	14	6 " E. Lyman, Brookfield, A. Nichols, Braintree	
6 Orange	6	4	9	4 " C. Noble, Chelsea, Rev. S. M'Kean, Bradford	
7 N. Western	11	29	17	" Asaph Morgan, Essex	
8 Caledonia	7	3	8	" L. Worcester, Peacham, T. Hall, Waterford	
9 Montpelier	8	1	17	9 " J. Hobart, Berlin, Rev. A. Chandler, Waitsfield	
10 Windsor	5	4	16	11 " S. Goddard, Norwich, Rev. J. Dutton, Pomfret	
11 Orleans	10	15	5	" Lyman Chase, Coventry	

Grand Total 97 30 165 69

Remarks. A small number of Presbyterian ministers may have before been reckoned in the statistical Table of the Presb. Churches.

* Not having a list of the stated Clerks or Reg., we give instead of these, the members of last Convention.

TABLE V.

General Association of New Hampshire.

Meetings 1st Tuesday in September. Meeting 1823, at Salisbury.

Rev. John H. Church, D. D. Pelham, Secretary.

AUTHORITY: "Minutes of the General Association of New Hampshire," for 1826. The minutes for 1827 are not yet published, and those for 1826 contain very imperfect statistical accounts.

<i>Counties.</i>	<i>chhs.</i>	<i>sup.</i>	<i>des.</i>	<i>Associations, with the names of one del. to the Gen. Assoc. in 1826.</i>
Rockingham	34	22	12	1 Coos, Rev. Drury Fairbanks, Littleton
Strafford	22	12	10	2 Deerfield, Rev. Daniel Lancaster, Gilmanton
Merrimack	17	13	4	3 Haverhill, Rev. E. L. Parker, Londonderry
Hillsborough	27	25	2	4 Hollis, Rev. A. W. Burnham, Rindge
Cheshire	37	26	11	5 Hopkinton, Rev. N. Bouton, Concord
Grafton	27	17	10	6 Monadnock, Rev. P. Cooke, Acworth
Coos	6	2	4	7 Orange, Rev. Baxter Perry, Lyme
Total	170	117	53	8 Plymouth, Rev. J. Ward, Plymouth
				9 Union, Rev. N. Kingsbury, Mont Vernon
				10 Windsor, Rev. J. Rowell, Cornish
				11 Piscataqua.

* * * Probably the number of ministers is about 120.

TABLE VI.

General Conference of Maine.

Meeting held at Hallowell June 25, 1827. Rev. Asa Cummings, Portland, Cor. Sec.

AUTHORITY: Christian Mirror, July 6, and 13, 1827.

<i>Conferences.</i>	<i>chhs.</i>	<i>pastors.</i>	<i>ch. va.</i>	<i>comm.</i>	<i>Stated Clerks.</i>
1 York	20	15	4	600	Rev. Levi Loring, Buxton
2 Cumberland	29	19	10	2600	" Enos Merrill, Freeport
3 Lincoln	15	9	6	1000	" J. Weston, Boothbay
4 Kennebec	15	6	9	1000	" Benjamin Tappan, Augusta
5 Hancock	16	9	7	750	" †John Fisher, Bluehill
Washington Co.	9	—	—	—	" †A. Jackson, Machias
6 Penobscot	9	5	4	442	" Nathan W. Sheldon
7 Somerset	14	5	9	427	
8 Oxford	16	11	7	700	" John A. Douglass
	143	79	46	7519	" †Stephen Thurston, Prospect, for the County of Waldo.

† Requested by the Corresponding Secretary to act as Correspondents.

Evangelical Consociation of Rhode Island.

Formed 1808. Meetings 2d Tuesday in June. Next Meeting in Providence.

Number of churches in 1824, 13.—Number of Ministers probably the same.

Grand Total, with a few allowances for deficiencies,

62 Associations	960 Churches, including 67 in Mass. as not being reported
720 Ministers	240 Churches vacant

Besides the above, there are, as has been already intimated, a number of Congregational churches in New England not associated; and a number more might be reckoned which are out of New England. The number of Unitarian churches is not known. Probably it is between 100 and 150. The number of ministers is not far from the same.

TABLE VII.

Shewing the numbers of the *Associated Calvinistic Baptists in the United States, in 1825*, since which time no general statistics have been published.

AUTHORITIES: "Latter Day Luminary for May 1825." "Benedict's History of all Religions," and private correspondence.

In the article from which this table is compiled, a "Correspondent" is mentioned for each Association. One only is here selected within each State.

States & Territo.	no. ass.	chhs.	min.	baptisms.	
Maine	5	184	139	10678	Rev. Daniel Chessman, Hallowell.
New Hampshire	3	52	44	3088	" N. W. Williams, Concord.
Vermont	7	135	100	10036	" E. Huntington, Braintree.
Massachusetts	6	132	124	11995	" Lucius Bolles, D. D. Salem.
Rhode Island	2	42	32	4290	" David Benedict, Pawtucket.
Connecticut	3	65	69	7900	" B. Sears, Hartford.
New York	25	539	419	40461	" Johnson Chase, New York, city.
New Jersey	1	31	20	2123	" Joseph Sheppard, Salem.
Pennsylvania	6	85	76	5484	" W. E. Ashton, Philadelphia.
Delaware	1	8	7	522	" S. Harker, Esq. Wilmington.
Maryland	2	31	29	1182	Rev. John Healey, Baltimore.
Dist. Columbia	1	17	8	1675	" T. Stringfellow, Morrisville, Va.
Virginia	19	309	193	22821	" David Roper, Richmond.
N. Carolina	12	255	156	14779	" William P. Biddle, Newburn.
South Carolina	7	211	148	16533	" J. B. Cook, near Camden.
Georgia	9	272	147	17276	" Jesse Mercer, Powellton.
Alabama	7	126	56	5091	" Hosea Holcombe, Jonesborough.
Tennessee	8	173	157	10526	" Hardy Holeman, Fayetteville.
Mississippi	3	67	31	2254	" David Cooper, near Natchez.
Louisiana	1	6		101	" Benjamin Davis, New Orleans.
Arkansaw Ter.	1	3	2		" Silas T. Toncray, Little Rock.
Missouri	8	83	53	2653	" John M. Peck, St. Louis.
Illinois	4	41	50	1299	" Samuel Smith, Belleville.
Indiana	9	154	125	5339	" James M'Coy, near Salem.
Kentucky	23	452	223	29565	" James Fishback, D. D. Lexington.
Ohio	17	231	140	8159	" George C. Sedwick, Zanesville.
States not men.		19	29	2824	

Grand Total 190 3723 2577 238654

As the above Table is compiled from information given in 1825, it cannot be regarded as entirely complete. Allowances must be made for additions since, and the list of Correspondents has no doubt undergone some changes.

TABLE VIII.

Containing a statistical view of the Protestant Episcopal Churches in the U. S.

AUTHORITIES: Journal of the General Convention, for 1826; Journals of nine State Conventions, for 1827; and Sword's Pocket Almanack, for 1828. The Reports of churches and communicants are, in several instances, incomplete.

Dioceses.				Bishops.	Secretaries of Conventions.
EASTERN				Rt. Rev. A.V. Griswold, D.D.	
composed of	cler.	chs.	com.in 1886.		
Maine	4			"	Dr. J. Merrill
N. Hampshire	7	7	320	"	Abbe Cady, Concord
Vermont	11	24	750	"	Rev. J. Clapp, Shelburne
Massachu. &	30	25	1300	"	Rev. B. C. Cutler, Quincy
Rhode Island	6			"	L. Birge, Wickford
CONNECTICUT	55	76	4233	" T. C. Brownall, D.D.	Rev. B.G. Noble, Middlet'n
NEW YORK	121	153	6930	" J. H. Hobart, D.D.	Rev. B. T. Onderdonk
NEW JERSEY	18	30	800	" John Croes, D.D.	Rev. J. Croes, jr. Patters'n
				" Wm. White, D.D.	
PENNSYLVANIA	62	67	2102	" H.U. Onderdonk, D.D.	Rev. W.H.DeLancy, Phil. Assistant Bishop.
DELAWARE	5	14	375		A. M. Sehee, Dover
MARYLAND	53	65	2615		R. M. Hall, Baltimore
VIRGINIA	40	35	988	" R. C. Moore, D.D.	J. G. Williams, Richmond
N. CAROLINA	9	26	696	" J.S. Ravenscroft, D.D.	R. S. Mason, Newbern
S. CAROLINA	33	38	1988	" Nath'l Bowen, D.D.	Rev. F. Dalcho, Charlest'n
GEORGIA	3	4	164	Bishop B. officiates.	G. M ^o Laughlin, Augusta
OHIO	12	34	768	" P. Chase, D.D.	Rev. W. Sparrow, Worth.
MISSISSIPPI	5		45		Rev. J. Pilmore, Jeff. Co.
Other States	12				
Grand Total	486	598	24075		

TABLE IX.

Statistical View of the Methodist Episcopal Church in the United States.

AUTHORITY: Minutes of the several Annual Conferences for 1827, published by N. Bangs and J. Emory, at the Conference Office, No. 14, Crosby st. New York.

BISHOPS.

WILLIAM M^cKENDREE
ENOCH GEORGE

ROBERT R. ROBERTS
JOSHUA SOULE

ELIJAH HEDDING.

CONFERENCES.	Districts.	Circuits and Stations.	Preachers.	Admitted on Trial.	Remaining on Trial.	Admitted to full connex.	Deacons.	Ordained Elders this year	Superannuated.	Deaths rep'd.	Total of Members.	
1. Pittsburgh	5	45	82	6	12	8	11	2	1	5	1	20432
2. Ohio	3	51	90	11	11	6	11	7	1	6	1	30048
3. Kentucky	5	48	100	15	16	6	16	4	1	15	1	20492
4. Illinois	4	32	52	11	5	6	8	5	3	4		14272
5. Missouri	3	21	20	5		2	5	3		2		3365
6. Holstein	4	30	54	7	9	8	13	6	4	3		17467
7. Tennessee	4	34	76	11	14	9	12	14	5	1	2	17682
8. Mississippi	5	35	51	7	8	8	13	2	3			11497
9. S. Carolina	9	75	109	27	10	8	16	7	2	7	1	45974
10. Virginia	6	51	75	11	11	8	16	6	1	7	2	31368
11. Baltimore	5	51	97	17	10	3	6	7	2	10	1	35020
12. Philadelphia	5	62	107	6	7	6	8	9	21	9		38827
13. New York	7	81	155	16	15	9	15	9	12	11	1	30223
14. New England	5	113	161	24	22	12	22	15	8	3		18035
15. Maine	3	46	61	10	11	1	6	3	2	4		8254
16. Genesee	7	84	136	16	12	8	14	9	5	14	1	30446
17. Canada	3	31	39	9	1	5	9	6		5		8595
Grand Total	83	890	1465	209	174	113	201	114	71	106	11	381997

In addition to the above Local Preachers, there are in this denomination, a large number of what are called Local Preachers. The whole number of Societies as estimated by Mr. S. E. Morse in his Geography is 2500.

The Tables which have been given are all, which the limits of the present number of the Journal permit. The denominations to which they refer are, however, the most numerous and extensive in the whole country, if, perhaps, we make a single exception. The denomination called Friends is estimated by Benedict in his History of all Religions, (a work which contains much valuable statistical information,) to contain a few more Societies than the Episcopal church. At a future time the subject will be resumed, and statistical views of other denominations will be given; after which General Tables will be prepared, embracing a Summary of the whole. More than 2000 churches belonging to the above denominations, are represented as destitute of Pastors.

QUARTERLY LIST

OF ORDINATIONS AND INSTALLATIONS.

MAINE.

- Sept. 26. Rev. NATHANIEL WALES, ord. pastor Cong. church, Belfast.
 Rev. JOHN ROBERTS, ord. coll. pastor Cong. church, Durham.
 Oct. 10. Rev. MOSES B. CHURCH, ord. Evangelist, Calais.
 24. Rev. GEORGE W. WELLS, ord. coll. pastor Unitarian church, Kennebunk.
 Rev. DANIEL NEWELL, ord. coll. pastor Cong. church, Bridgeton.
 Nov. 21. Rev. THOMAS TRACY, inst. pastor Unitarian church, Saco.
 22. Rev. ENOCH W. FREEMAN, ord. Evangelist, New Gloucester.
 Dec. 5. Rev. DANIEL CAMPBELL, ord. pastor Union Cong. church, Kennebunk.

NEW HAMPSHIRE.

- Sept. 26. Rev. JUBILEE WELLMAN, inst. pastor Cong. church, Warner.
 Oct. 24. Rev. BARON STOW, ord. pastor Baptist church, Portsmouth.
 Nov. 1. Rev. JOHN M. PUTNAM, inst. pastor Cong. church, Epsom.
 6. Rev. A. C. WASHBURN, ord. Evangelist, Cong. Hanover, Dart. Coll.
 7. Rev. AUSTIN RICHARDS, ord. pastor Union Cong. church, Francess town.
 Rev. Mr. FLETCHER, ord. pastor New Baptist church, Wilton.
 21. Rev. EZRA SCOVEL, ord. pastor Cong. church, Pittsfield.
 Dec. 23. Rev. BENJAMIN R. SKINNER, ord. Evangelist.

VERMONT.

- Oct. 3. Rev. JONATHAN S. GREEN, ord. Missionary to Sand. Isl. Cong. Brandon.
 Rev. EPHRAIM W. CLARK, ord. Missionary to Sand. Isl. Cong. Brandon.
 4. Rev. DAVID CUTLER, ord. pastor Baptist church, Brookline.
 Rev. RICHARD PECK, ord. priest Episcopal church, Berkshire.

- Oct. 7. Rev. MOORE BINGHAM, ord. priest Episcopal church, Fairfield.
 10. Rev. LOUIS M'DONALD, ord. priest Episcopal church, Shelburne.
 24. Rev. SYLVESTER T. COCHRANE, ord. pastor Cong. church, Poultney.
 Nov. 28. Rev. JOHN RICHARDS, ord. past. Cong. church, Woodstock.
 Dec. 12. Rev. STILLMAN MORGAN, ord. Evangelist, Weston.
 20. Rev. JAMES R. WHEELLOCK, inst. pastor Cong. church, Canterbury.

MASSACHUSETTS.

- Oct. 3. Rev. TERTIUS S. CLARKE, ord. pastor Cong. church, Deerfield.
 4. Rev. JOHN A. PROUDFIT, inst. pastor Presbyterian church, Newburyport.
 10. Rev. JOHN E. WESTON, ord. pastor Baptist church, Cambridge.
 17. Rev. EBENEZER BROWN, inst. pastor Cong. church, Prescott.
 19. ELISHA BAUCON, ord. Evangelist, South Dennis.
 24. Rev. WILLIAM L. STEARNS, ord. pastor Cong. church, Stoughton.
 31. Rev. NATHANIEL COBB, ord. Evangelist, Dartmouth.
 Rev. LEMUEL CAPEN, inst. pastor Unitarian church, South Boston.
 Rev. GEORGE R. NOYES, ord. pastor Unitarian church, South Brookfield.
 Nov. 7. Rev. ELIJAH DEMOND, inst. pastor Cong. church, Lincoln.
 10. Rev. SOLOMON HARDY, ord. Missionary to the West, Cong. Boston.
 Rev. LEANDER COBB, ord. Missionary to the West, Cong. Boston.
 Rev. THOMAS R. DUFFEE, ord. Missionary to the West, Cong. Boston.
 12. Rev. JOSEPH K. WARE, ord. pastor Cong. church, Palmer.
 14. Rev. JAMES BATES, ord. coll. pastor Cong. church, Newton.
 15. Rev. THOMAS W. COIT, ord. priest Episcopal church, Salem.
 WILLIAM HORTON, ord. deacon, Episcopal, Salem.
 21. Rev. JOHN A. ALBRO, ord. pastor Cong. church, Chelmsford.
 22. Rev. JOY H. FAIRCHILD, inst. pastor Cong. church, South Boston.
 23. Rev. JOSEPH H. PATRICK, ord. Evangelist, Taunton.
 Dec. 10. Rev. BENNETT F. NORTHROP, ord. Evangelist, Tolland.
 20. Rev. ISAAC R. BARBOUR, inst. pastor Cong. church, Byfield.
 26. Rev. GEORGE W. BLAGDEN, Cong. church, Brighton.

RHODE ISLAND.

- Sept. 26. Rev. JOHN O. CHOWLES, ord. pastor Baptist church, Newport.

CONNECTICUT.

- Sept. 31. Rev. DANIEL L. CARROL, ord. pastor Cong. church, Litchfield.
 Oct. 24. Rev. JOSEPH WHITING, ord. pastor Cong. church, Cheshire.
 Nov. 7. SAMUEL F. BABBIT, ord. Evangelist, Derby.

NEW YORK.

- Sept. 19. Rev. WILLIAM A. POTTER, ord. Evangelist, Columbia co.
 Rev. CLIFFORD S. ARMS, ord. Evangelist, Columbia co.
 24. Rev. THOMAS DE WITT, inst. coll. pastor Dutch church, New York.
 27. Rev. JOHN GARRETSON, ord. pastor Ref. Dutch church, Middleburg.

- Oct. 10. Rev. BARTHOLOMEW T. WELCH, ord. pastor Bap. church, Albany.
 16. Rev. LUTHER CLARK, ord. — Presb. Chennango co.
 21. Rev. GEORGE W. BETHUNE, inst. pastor Ref. Dutch ch., Rhinebeck Falls.
 Rev. WILLIAM M. WEBER, ord. priest Episcopal, New York.
 Rev. JOHN A. CLARK, ord. priest Episcopal, New York.
 Rev. J. MCARTY, ord. priest Episcopal, New York.
 31. Rev. MARK TUCKER, inst. pastor Presbyterian, Troy.
 Rev. ALFRED H. DASHIELL, ord. evangelist Presbyterian, Bridgeton.
 Nov. 3. Rev. A. B. CITTENDEN, ord. — Presbyterian, Durham.
 Rev. TIMOTHY STOW, ord. — Presbyterian, Green co.
 Dec. 6. Rev. AARON PUTNAM, inst. pastor of Presb. church, Oswego.

NEW JERSEY.

- Oct. 24. Rev. PETER SPARKS, or. pastor Baptist church, Lyons Farms, Essex co.
 Dec. 1. Rev. PETER POWELL, ord. Evangelist Baptist, Burlington.

PENNSYLVANIA.

- Oct. 5. Rev. Mr. KAMMERER, ord. Evangelist, Presbyterian, York.
 Rev. — HESS, ord. Evangelist, Presbyterian, York.
 Rev. — UNGERER, ord. Evangelist, Presbyterian, York.
 25. Rt. Rev. HENRY U. ONDERDONK, D.D. consecrated assistant Bishop, Episcopalian, Philadelphia.
 Nov. 28. Rev. ALEXANDER HERBERTON, ord. coll. pastor Presb. church, Allen-Township, Northampton co.

MARYLAND.

- Oct. 23. Rev. N. B. LITTLE, ord. Evang. Lutheran, Frederick.
 Rev. J. N. HOFFMANN, ord.
 Rev. S. HOSHOUR, ord.
 Rev. E. KELLER, ord.
 Rev. J. G. MORRIS, ord.

VIRGINIA.

- Nov. 11. Rev. WILLIAM G. H. JONES, ord. priest Episcopalian, near Smithfield.

NORTH CAROLINA.

- Nov. 10. Rev. WILLIAM A. HALL, ord. pastor Jopps and Unity Presbyterian church, Rowan co.

OHIO.

- Oct. 10. Rev. OZIAS S. EELS, inst. pastor Presb. churches, Fowler and Johnston, Trumbull co.
 11. Rev. WELLS ANDREWS, inst. pastor Presb. church, Hartford, Trumbull co.

KENTUCKY.

- Sept. 2. Rev. SAMUEL V. MARSHALL, ord. Evangelist, Presb. Hopkinsville.
 22. Rev. SAMUEL Y. GARRISON, ord. Evangelist, Presb. Hopkinsville.

Whole number in the above list . . . 87

Consecration	1
Ordinations	70
Installations	16
	87

OFFICES.

Assistant Bishop	1
Pastors	51
Evangelists	26
Missionaries	5
Function not designat.	4

DENOMINATIONS.

Congregational	29
Presbyterian	16
Episcopal	10
Baptist	8
Dutch Reformed	3
Evangelical Lutheran	5
Unitarian	4
Not designated	12

DATES.

September	10
October	42
November	28
December	9

STATES.

Maine	8
New Hampshire	8
Vermont	11
Massachusetts	23
Rhode Island	1
Connecticut	3
New York	15
New Jersey	2
Pennsylvania	6
Maryland	5
Virginia	1
North Carolina	1
Ohio	2
Kentucky	2

QUARTERLY LIST

OF

DEATHS

of Clergymen and Students in Theology.

MAINE.

- Rev. EDWARD PAYSON, D. D. st. 44. Congregationalist, Portland, Oct. 22. Pastor 20 years.

NEW HAMPSHIRE.

- Rev. ICHABOD DRAPER, st. 72, Amherst.

VERMONT.

- Rev. ELIJAH NORTON, st. 81, Woodstock.
 Rev. WILLIAM WELLS, D. D. st. 83, Brattleborough, Dec. 9.
 Rev. JOHN FITCH, st. 57. Cong. Guildhall.

MASSACHUSETTS.

- Rev. PAUL LITCHFIELD, st. 76. Cong. Carlisle.
 Nov. 5. Pastor 46 years.
 Rev. JOSEPH DANA, S. T. D. st. 85. Cong. Ipswich. Nov. 16. Pastor 62 years.
 Rev. JOHN HUTCHINSON, st. 21. Methodist. Boston, Dec.

CONNECTICUT.

- Rev. JOHN ELY, st. 64. Cong. Madison, Nov. 2. Death by an accident.
 Rev. JESSE FROST, st. 65. Baptist. Waterbury.

NEW YORK.

- Rev. JOHN LAMB, Baptist. Saratoga, Oct. 6. Late pastor of church, Waterford.
 Mr. JOSEPH T. CRAFT, st. 66. Methodist. Long Island, Oct. 8. Licensed preacher.
 Rev. PETER MALON, st. 75. Catholic. New York, Oct. 12. Assistant St. Peters church.
 Rev. JAMES WHYTE, st. 35. Salem, Dec. 13.

NEW JERSEY.

- Rev. SOLOMON FROELIGH, D. D. st. 78. Reformed Dutch Church, Scransburg, Oct. 8. Pastor 40 years.

PENNSYLVANIA.

- Rev. C. T. L. ENDRESS, D. D. st. 53. Lutheran. Lancaster, Oct. 19.

- Rev. ADAM RANKIN, *et.* 72. Philadelpha, Oct. 25, late Lexington, Ky.
 Rev. THOMAS GRIFFIN, Baptist. Philadelpha, Oct. 26.
 Rev. WILLIAM SWAN, *et.* 63. North Huntingdon, Nov. 7.
 Rev. CHARLES CORR, *et.* 51. Methodist. Philadelphia. African church.

MARYLAND.

- Rev. JAMES THOMAS, *et.* 64. Methodist. Easton, Oct. 5.
 Rev. CALEB REYNOLDS, *et.* 44. Method. Clarksburg, Oct. 7.
 Rev. THOMAS KENNEDY, Presb. Berlin. Pastor of Church in Buckingham, Pa.
 Rt. Rev. JAMES KEMP, Episcopalian. Baltimore, Oct. 28. Bishop of the Diocese of Maryland.

DISTRICT OF COLUMBIA.

- Rev. ENOCH FENWICK, Catholic. Georgetown, formerly Rector St. Peters, Baltimore.

NORTH CAROLINA.

- Rev. JOSEPH CLARK, Methodist, Randolph.

SOUTH CAROLINA.

- Rev. GODFREY SHEHEAM, *et.* 62. Catholic. Charleston, Sept. 16.
 Rev. THOMAS CHARLTON HENRY, D. D. *et.* 38. Presbyterian. Charleston, Oct. 5. Pastor second Presbyterian church Charleston.
 Rev. RAYNOLD BASCOM, *et.* 37. Presbyterian. Camden, Oct. 6. Principal Acad. in Camden.

GEORGIA.

- Rev. ALEXANDER H. WEBSTER, Presbyterian. Washington, Oct. 19. A young man.
 Rev. ABIEL CARTER, *et.* 36. Episcopalian. Savannah, Nov. 1.

LOUISIANA.

- Rev. JAMES PHILMORE. Methodist. New Orleans, Nov. 7.

OHIO.

- Rev. LYMAN POTTER, *et.* 80. Steubenville. Pastor 52 years.
 Rev. THOMAS MARQUES, *et.* 70. Belfountain.

INDIANA.

- Rev. JAMES REMY, *et.* 43. Brookville.

Whole number in the above list . . . 35

SUMMARY.

AGES.		STATES.
Sum of all the ages specified	1717	Maine 1
Average age 57		New Hampshire . . . 1
From 20 to 30 1		Vermont 3
30 40 4		Massachusetts . . . 3
40 50 1		Connecticut 2
50 60 3		New York 4
60 70 3		New Jersey 1
70 80 5		Pennsylvania 5
80 90 6		Maryland 4
Not specified 7		District of Columbia 1
		North Carolina . . . 1
		South Carolina . . . 3
		Georgia 2
		Louisiana 1
		Ohio 2
		Indiana 1
DENOMINATIONS.		DATES.
Congregational 5		September 1
Presbyterian 4		October 14
Baptist 3		November 6
Methodist 7		December 3
Episcopal 2		Not specified 11
Dutch Reformed 1		
Evangelical Lutheran . . 1		
Roman Catholic 3		
Not specified 9		

Remarks. From the above summary it appears that longevity is often associated with the sacred office. The Rev. Joseph Dana, D. D. of Mass. reached the age of 85. He was an able pastor for 62 years, and was the oldest minister on the above list.

STUDENTS IN THEOLOGY.

- Mr. DANIEL FREEMAN, *et.* 29. Theol. Seminary Andover, Mass.
 Mr. JOSEPH W. WOODS, *et.* 26, son of Rev. L. Woods, D. D.
 Mr. SHERMAN PATTERSON, *et.* 28. Graduate of Hamilton College.

CORRESPONDENCE.

FEMALE SOCIETIES FOR PRAYER.

It is with peculiar pleasure that we notice the frequent formation of small societies by christian females, in different parts of the country, for the special object of praying, that God will bless the efforts which are making to increase the number of able and devoted ministers of the Gospel, by educating indigent young men of piety and promise for the sacred office.—The Address, which was published to Christians on this subject, in the first number of the Journal, has led to the formation of several societies of this kind already, and we hope it will lead to the formation of many more.—The following extract of a letter, to the Secretary of the Am. Ed. Society, communicating information of the establishment of one such Society, may be given as a specimen of others which have been received; while it shows with what interest this subject is regarded, by those who love Zion, and pray for her prosperity. We long to see this interest extend and increase. There *must* be more prayer, before the heralds of salvation will be multiplied in sufficient numbers to supply the wants of the world.—The *time* of the Concert is the Tuesday afternoon and evening immediately following the first Monday in the month.

“We have read with much interest your address to Christians on observing the Monthly Concert, for the Education Society; and have formed ourselves into a Society, by choosing the necessary officers, &c. and hope it will have a tendency to quicken and stimulate us to greater exertions. We feel, dear sir, that ‘the harvest truly is plenteous, and the labourers few,’ compared to the wants of a perishing

world. When will females more generally feel their obligations to help spread that Gospel to which they owe their every blessing. When the hearts of all professing Christians are united in this sacred cause, then may we expect that many young men will be clothed and fed, and prepared to engage in the glorious work of the ministry, and be used as successful instruments of advancing the kingdom and glory of Christ. We do feel it a privilege that we can associate together; and tho' our population is scattered, and our means small, yet, with the blessing of God, we are encouraged to hope, that the mite we are yearly enabled to contribute, may not be in vain."

ON REFUNDING.

It has already been stated, p. 41, that eight hundred and sixteen dollars have been recently refunded by former beneficiaries of the Society. The following passages, from letters addressed to the Secretary, will show with what *spirit* this has been done. Many similar passages might be given if we had room to insert them.

"Above is a draft on Boston for three hundred and fifty dollars, the amount stated by you, to have been appropriated to me, as appears from the records of the Society. Ever since the termination of my academical studies, it has been my cherished intention, to repay into the Treasury, the whole of what I have received from it; and I most heartily thank you for now giving me an opportunity to carry this intention into effect, at a time, when from your representation, the Society seems most to need it. — I would at this time transmit the interest from the date of the last appropriation, had I not contributed to the full extent of my means to establish the ——— scholarship of this town, and were I not at this moment affording pecuniary aid to a young gentleman in the Theological Seminary at ———, in the prosecution of his studies preparatory to the Christian ministry. The important object at which the Society aims, I trust, will never be forgotten by me, but from time to time, as Providence shall give me the ability, I hope to renew the assurance of my grateful remembrance."

A useful and respected minister, who has refunded a handsome sum, writes thus:—

"It does appear to me that this Society is not among the least efficient means

of advancing the kingdom of Christ on earth. It is destined, I fully believe, in all its bearings, and in all its operations and influence, to be numbered among the most powerful and effective means of man's salvation. It seems to lie at the foundation of all other means for the accomplishment of this glorious purpose. Its efforts are already felt in the community, and are constantly increasing. I rejoice, therefore, to be numbered among its friends. And yet I acknowledge that there are other reasons, which bind my heart to this institution, and make me long for its prosperity. Without its benevolent aid I never should have been placed in the ministry; I never should have been blessed with the privilege of preaching the gospel and persuading men to become reconciled to God. Already I have witnessed his goodness in a revival of religion among my people; and since my settlement, which is less than four years, about one hundred have been added to the church under my care. I mention these things to the praise of God, and to awaken deep emotions of gratitude in my heart, that through the instrumentality of your Society, I have been made a minister of the blessed gospel."

A respectable clergyman of the Episcopal church, who is not in a situation to refund immediately, but hopes to do it at a future time, says:—

"I shall ever feel the liveliest gratitude to the American Education Society for the pecuniary assistance which they rendered me, while pursuing my academical and collegiate studies; and nothing would afford me more pleasure, were it in my power, to return to the Society the full amount of what I then received from its treasury."



The happy influence of Beneficiaries of Education Societies in promoting revivals of religion in Colleges.

Extract of a letter recently received by the Secretary of the Am. Education Society, during a short agency in Boston, from one who had been under the patronage of the Society.

"Previous to the year 1823 or 4 no charity students were numbered among the members of ——— University. The influence of moral principle was little felt; the few that professed the religion of Jesus stood as it were alone; to stem the torrent of vice and immorality was considered an innovation; to officiate in social meetings, by prayer or exhortation, was considered an encroachment on the peculiar province

of the regular clergy. Subsequent to this period, Beneficiaries were admitted into the Institution.—Prejudices, which had before existed against innovations, began gradually to give way; a salutary change in the moral aspect of the College soon became apparent. Social meetings for prayer among the students were common; and in the summer of 1826 a number of students began to be seriously impressed. This discovery was made by a *few* beneficiaries, who were accustomed to resort weekly to a retired grove for the purpose of consulting on the means of doing good, and uniting in special prayer for individuals.—Soon the inquiry, ‘what shall I do to be saved,’ became general. Numbers were awakened to a sense of their danger, and about thirty of the students, besides a large number from the town and the adjacent country, became hopefully the subjects of grace. In private circles, and public meetings—in the formation of Sunday Schools, and benevolent societies—Beneficiaries of Education Societies have been made the humble instruments of much good in ———.

“From one of these Beneficiaries I have recently received the pleasing intelligence that God is again visiting ——— College with the special influences of his Spirit. Eight or ten of the students have already come out from the world, and ‘paid their vows unto the Lord in the presence of his people.’”

View of the state of Religion in the Colleges.

No unusual attention to religion is known to exist, at present, in any of the Colleges, if we except the University of Georgia; where, it is said, some pleasing indications of a revival have recently begun to appear. Letters have been received within a few weeks, from several of the Colleges, and in none of them, is the voice of anxious inquiry heard, in regard to the interests of the soul. Shall not this fact excite Christians to pray with greater importunity, for these fountains of literature and science, that they may become, in no less degree, fountains of Salvation? Especially, shall it not lead Christians universally, to look forward with quickened desires, to the approaching concert? Let pious students in Colleges, read with attention, the letter, which is given above, and remember their responsibility to Christ, and to the souls of men. If, while

the Church lifts up her voice to God in supplication, they cherish the same spirit and do their duty, He, who hears and answers prayer, *will come*, and multiply the triumphs of his grace.

INTELLIGENCE.

QUARTERLY MEETING OF THE BOARD OF DIRECTORS OF THE AM. ED. SOCIETY.

The usual Quarterly Meeting of the Board of Directors was held on the 9th inst. in Boston. Encouraging evidence was afforded of the increasing usefulness and general prosperity of the Society.

Applications for aid.

Twenty-three young men, who had applied, either to the Parent Society, or to some of its Branches, were received under patronage; making *fifty-seven* who have thus applied and been received since the first of July last. Of those received at the present meeting, seven were cases of persons who had formerly been under the patronage of the Society, and being now engaged in theological studies, had renewed their applications for assistance, in consequence of the resolution of the Board to afford aid in this part of their course. In addition to the above, appropriations were made to young men in eight academies, eleven colleges, and three Theological Seminaries.

Funds.

With gratitude to God, the Directors would state, that the liberality of the Christian community, and the prompt and generous efforts of a number of young men to refund the whole, or a part, of what they received from the Treasury, has placed at their disposal pecuniary resources sufficient to meet the expenditures of the Quarter.—It deserves particularly to be noticed, that about *one third* of all the money appropriated at the meeting, was received into the Treasury from former Beneficiaries of the Society.

Extension of aid to students in Theology.

The following important resolutions were adopted by the Board at the present

meeting; and they are published for the information of those who feel interested.

Resolved 1.—"That aid be granted to young men of proper qualifications, who may apply in the first year of their theological course; and to any in the second or third year, who shall comply with the rules, and who have been at any previous time under the patronage of the Society.

2. "That before the above patronage is given, the applicant be required to subscribe a declaration, that he intends to pursue a regular *three years course of theological study*; that he will take the same, unless in special cases of exception approved by the Board; and that he will endeavour faithfully to conform to the Constitution and Rules of the Society, and of its Board of Directors, so long as he continues under their patronage.

3. "That the rate of appropriation, in the theological stage of education, be fixed at twenty dollars per quarter, or eighty dollars per year."

From the above resolutions it will be seen that the way is now open, to any students, possessing the requisite qualifications, to apply for aid in the first part of their theological studies; and for any, in the subsequent parts of their course, who have been patronised by the Society, in former stages of their education. The condition required of the applicant, that he pursue a *thorough course* of theological study, is both reasonable and important. If the course be a superficial one, there is less need of aid from any quarter; and if it be deemed important, as it ever has been by this Board, to require young men to take a thorough *classical* course, much more should it be required of them to pursue a thorough theological course of study, which is so immediately connected with the great end of their education, and for which all else is, in a great degree, preparatory.—It has long been a settled maxim with the Board, that preparation for the ministry should be *thorough*. The duties to be performed, and the character of the age, demand it. The churches need pastors, and the heathen missionaries, who are able to *teach*, as well as to exhort their fellowmen; workmen that need not be ashamed, let who will attend upon their instructions. Thousands are already reaping the benefits of this principle upon

which the Board have acted, and millions more will, if it shall be steadily adhered to.—The instructors in Theological Seminaries, especially, will, it is hoped, find their hands strengthened, and their opportunities of giving a complete course of instruction increased, by the above resolution.

Debts cancelled.

A letter was communicated from a Missionary in one of the Western States, who was formerly a beneficiary of the Society, in which he says, "When I was looking for a place where I might do good, I did not select those regions where money abounds. But I came here, among the poor, the destitute, and the wicked.—The Lord has a little church here, and he has set me to watch for souls.—But the salary which I receive will not enable me at present, to meet the demands that Society (the Am. Ed. Soc.) have against me. In fact, I am still a beneficiary, that is, a Missionary.—My support comes from the public in part, and the whole of that support is small. I ask you, how much debt can a man with a family pay, out of 360 dollars salary, a considerable part of which comes in produce, hay, oats, corn, and potatoes, &c."—Upon reading the letter, of which the above is an extract, the Board directed the Secretary to inform the writer, that whatever *interest* had accumulated upon his obligation, since he entered the ministry, was cancelled up to the present time; and that the principal would not be required, till, in the providence of God, he should find himself able to pay it, without embarrassment.

A similar letter was received from a Minister settled in one of the Eastern States, and a similar resolution passed.—Indeed, no young man, who is disposed to labour *permanently* among the poor and destitute, at home or abroad, need apprehend any hindrance or embarrassment, as to his usefulness, from his pecuniary obligations to the Society. He has only to do his duty, and all his duty, faithfully, and the measure of his ability will be taken as the measure of his obligation.

Proposition to the Churches.

The suggestion has often been made, that churches should do something in their associated capacity, to assist indigent young men of piety and talents in obtaining an education for the ministry, and a number of churches have carried the suggestion into effect. A difficulty has, however, been felt, in making the proper selections, and in instituting the proper supervision over those who have been selected for patronage. The impartial and systematic regulation of an organized Society have been found necessary; and when disappointment and failure have ensued, as has been sometimes the case, the shock has fallen heavily, because there were few to sustain it, and discouragement and apathy have been the result. A better method it is believed, is that of raising a fund, either permanent, as in the form of a Scholarship, or, where this cannot be done, in the form of an annual subscription, which shall be sufficient to carry forward *one young man* in a course of preparation for the ministry; and to commit the same to the Society, with instructions to appropriate it, to some suitable candidate, who shall be selected by the Board of Directors, or who shall be nominated to them by the donors for this purpose.—To facilitate this arrangement, the Board, at the present meeting, Voted, to offer to carry forward *one young man* in his preparatory course, for the annual sum of 75 dollars; whether subscribed for a term of years, by an individual donor, or pledged by the recorded vote of a Church or Society.—Here then, is an opportunity for individuals and churches, by a comparatively small sum, to give every few years *one minister* of the Gospel to the world, with all the good which he shall be the means of accomplishing for time and eternity.—Seventy-five dollars a year, given for an average period of seven years, will introduce one such labourer into the vineyard of the Lord. A thousand dollars given as a Scholarship, may secure a succession of such labourers to the end of the world.

Churches of the Lord Jesus!—Stewards

of the bounty of Heaven! can you not do this for Him, who loved you, and gave himself for you? Ministers of Christ! will you not lay this proposition before your respective churches, and persuade them to accede to it, at least so far as to secure one promising youth for the ministry? How many hundreds of churches there are in this land, which might easily raise seventy five dollars a year; especially, if the aid of the congregations associated with them, should be solicited, as it might be?—We wait for the answer which shall be given to this call, may we not say, of the Lord of the Harvest, upon the churches and individuals whom he hath redeemed with his own blood.



ANNIVERSARIES OF AUX. SOCIETIES.

THE YOUNG MEN'S AUXILIARY EDUCATION SOCIETY OF NEWBURYPORT, held their anniversary in October last. Sermon by the Secretary of the Parent Society. Rev. L. F. Dinmick, President, Moses Pettingell, Sec'y, and Fitzwilliam Rogers, Treasurer.

The Anniversary of the PROVIDENCE FEMALE AUXILIARY EDUCATION SOCIETY, was held in November. Sermon by the Secretary of the Parent Society. Mrs. J. Manton 1st Directress, Mrs. G. Baker 2d Directress, Miss L. Kingman, Secretary, and Miss A. Goddard, Treasurer.

YOUNG MEN'S EDUCATION SOCIETY OF THE CITY OF NEW YORK.—This enterprising Auxiliary held its third Anniversary in Murry-street Church on Tuesday evening Dec. 11th.—The following account of the meeting is from the New York Observer of Dec. 15th.—“The annual Report was read by the Rev. Mr. Patton. It was an interesting document, embracing several facts which were entirely new, and had been ascertained at a considerable expense of time and labor; (these were, for particular reasons, omitted in the account of the meeting.) *Receipts* of the past year, \$1256 46. *Expenditures* \$1198 84. *Balance* in the Treasury, \$57 62. Number of beneficiaries at the beginning of the year, 15; to which have since been added 14; making the whole number 29. Of these, *three* have been licensed within the past year, and one has died. *Two* are supported by the Presbyterian church in Jamaica L. I. and *six* by the Central Presbyterian

church in this city. In consequence of so large an increase in the number of beneficiaries, the Society has incurred obligations, yet to be met, to the amount of about \$500.—After the Report, the meeting was addressed, in a very acceptable manner, by the Rev. Professor Halsey, of Princeton, Rev. Absalom Peters, Sec'y of the A. H. M. S. and the Rev. Samuel H. Cox, of this City. A subscription was made at the close, amounting to \$286, in aid of the objects of the Society, and \$71 were contributed. — Total \$357. At a meeting on Tuesday afternoon, the Society voted to become Auxiliary to the Presbyterian Branch of the American Education Society, and in future will direct its efforts solely to the collection of funds to be paid over to that Institution."

YOUNG MEN'S EDUCATION SOCIETY OF BOSTON.—This Society, which has for years been the largest contributor to the funds of the American Education Society of any of its Auxiliaries, having paid into its Treasury since 1819, *Seven thousand five hundred and thirty seven* dollars, held its ninth Anniversary in Boston, on Thursday Evening the tenth inst. at the Exchange Coffee House. The amount raised the last year is \$1200, and the sum paid to the Parent Society \$1063. The meeting was addressed by Rev. Mr. Wheeler of Windsor, Vermont; Rev. Louis Dwight, Secretary of the Prison Discipline Society; Rev. Mr. Wisner of Boston, and by the Secretary of the Parent Society. The Rev. Mr. Wisner alluded to the new impulse which has recently been given to several benevolent enterprises, and after stating that the Board of Directors of the Parent Society had the day before named the sum of \$75 per year as that with which they would endeavour to carry forward one young man in his preparatory course for the ministry, *moved* that the Young Men's Society of Boston pledge itself to the Parent Society, to raise, the ensuing year, a sum sufficient to carry forward *Twenty* young men, at the rate proposed. One of the Directors, Mr. Eustis, rose and observed that he would vote for the resolution with great pleasure, but with one amendment which he would beg leave to offer, that the word *twenty* be stricken out, and the word *THIRTY* inserted. The resolution, as amended, passed by a unanimous vote, and the Society became pledged to raise, the ensuing year, \$2250, double the amount of the ordinary sum. The subscription paper was opened and many of the members doubled their subscriptions. May this bright example of benevolent effort be every where imitated by the young men of our land!

OFFICERS OF THE SOCIETY.

THOMAS W. PHILLIPS, Esq. President.
EDWARD REYNOLDS, M. D. Vice Pres.
CHARLES ATWOOD, Esq. Secretary.
STEPHEN SEWALL, Treasurer.
Seven other Directors.



MISCELLANEOUS INTELLIGENCE.

Thorough education for the ministry.

A few months since the Seminary at Bangor changed its character from an Institution in which young men were permitted to unite their classical and theological studies and to pursue a shorter course than usual, to an Institution in which a regular *three years' course of theological studies* is required, as in other theological seminaries.—At the meeting of the Synod of South Carolina & Georgia held on the — of Dec. 1827, a similar alteration was made in the plan of the Seminary under the care of that Synod.

SOUTH CAROLINA EDUCATION SOCIETY.

A Society with this title was formed at Charleston, S. C. on the 21st of December. Jacob Ford, Esq. President. 5 Vice Presidents. Rev. Benj. Gildersleeve of Charleston, Cor. Sec'y. Joseph Tyler, Treasurer. 10 Directors. A short and interesting address accompanies the notice of the Society in the Charleston Observer for Dec. 29th.

The Western Luminary of January 2d printed at Lexington, Ky. contains an address of the COMMITTEE OF EDUCATION AT DANVILLE, in which it is stated, that a tract of land has been purchased, and a plan adopted similar to that pursued at Maryville in Tennessee; by means of which, the students are so far to defray their own expenses, that boarding, washing, and fire-wood shall not exceed \$20 per annum.

ACKNOWLEDGMENTS.

Rev. Mr. Beecher's Address before the Young Men's Education Society of Boston, has been received.—Also the First Report of the New Hampshire Branch of the American Education Society, drawn up by the Secretary of the Society, Professor Had-duck of Dartmouth College. Had the limits of the Journal permitted we should have made one or two extracts from both for the present number. The manner in which some popular objections to Education Societies are answered in the Report, strikes us as remarkably forcible, and we shall hope to make room for one or two paragraphs in the next number. The Directors would gratefully acknowledge the liberal offer of the Rev. Austin Dickenson, Editor of the National Preacher, to supply them with 2000 copies for distribution of the Number for January, containing a Sermon of the late Dr. Payson in behalf of the American Education Society, with a short, but appropriate discourse appended, written by the Editor of the Preacher.

Receipts into the Treasury of the Am. Ed. Society, from Oct. 1st to Dec. 31st, 1827.

DONATIONS.

Abington, Female Cent Society	20 00
Andover, Church in Theol. Sem. by Samuel Farrar, Esq.	40 00
Ladies of Andover Association, by Mrs. J. Edwards	8 00
Beverly, Fem. Aux. Soc. by Rev. Mr. Oliphant	16 00
Boston, Mr. Alfred Hamilton	2 00
Charlestown, Fem. Relig. Char. Soc. by Mr. Skelton	90 00
by Mr. McIntire	30 00—50 00
Fitchburg, Collected at Month. Conc.	
by Rev. R. A. Putnam	36 46
From other sources by Do.	3 50
Hallowell, Me. of S. G. Ladd	6 00
Henniker, N. H. Fem. Aux. Ed. Society, by N. B. Seales, Pres.	12 00
Kingston, a Friend	2 55
Loomister, Fem. Aux. Ed. Society	8 15
Newburyport, Young Men's Aux. Ed. Soc. by Fitzwilliam Rogers	50 00
Friend, by Rev. Mr. Dimmick	5 00
Ladies Associate Circle of Industry 19th semi. ann. payment, by Helen Tracy, Sec'y and Treas.	25 00
Phillipston, Fem. Char. Society	5 51
Presbyterian Branch of Am. Ed. Soc.	250 00
Providence, E. I. Female Ed. Soc. by Miss Lucia Kingman	70 00
Alexander Jones, Esq.	30 00
Reading, Fem. Assoc. in South Par.	5 01
Sewing Society Do.	5 01
Rindge, N. H. collected at Mon. Conc. by Deac. E. Brown	23 00
From a Lady	1 00
Seituate, Mr. Rowland Bailey	3 18
Sterling, Fem. Miss. Soc. H. Balfineh	4 14
Sturbridge, Fem. Religious Society	5 00
Collected at Month. Conc. in Rev. Mr. Camp's society	9 42
Warwick, coll. at Month. Concert	5 00
Do. by Mr. Joel Pierce	5 00
West-Cambridge, Aux. Ed. Society, by Mr. McIntire	13 27—719 20

ANNUAL SUBSCRIPTIONS.

Bradford, N.H. Rev. R. Page, for '26 & 7	4 00
Goshen, Mrs. E. Kingsbury, formerly Miss Electa May, 6th payment in part of \$1000, to be paid in 10 yrs. from 1819	140 00
Henniker, N. H. Hon. J. Darling	5 00
Wenham, Mr. Edmund Kimball	5 00
From a Friend (unknown)	5 00—159 00

INCOME FROM SCHOLARSHIPS.

The Henry Martyn scholarship, of A. P. Cleveland, 12 months interest on his half	30 00
The Brown scholarship, of Wm. B. Banister, Esq. Ex'r, 12 mos. int.	60 00
The Osgood scholarship, of J. Hooker, Esq.	53 70—143 70

INCOME FROM OTHER FUNDS.

Dividend on Bank Stock	147 50
Rent of House in Boylston Place	108 67
Interest on Money loaned	267 61—523 78

REFUNDED.

By a former Beneficiary, in full	53 50
Do. Do.	95 00
Do. in part	15 00
Do. Do.	50 00
Do. whole am't granted	350 00
Do. Bal. of all he rec'd	100 00
Do.	100 00
Do.	2 50
Do.	51 50—816 50

For present use \$2368 18

LEGACIES.

From the late Mrs. Mary Appleton of New Ipswich, N. H.	100 00
Do. do. Mr. Aaron Woodman of Boston, in part, by Mr. W. G. Lambert, Ex'r.	1500 00
Do. do. Mr. Josiah Ludlow, Vt.	200 00
Do. do. Hon. William Phillips, Boston	5000 00
	\$6800 00

PRINCIPAL RECEIVED ON SCHOLARSHIPS.

Brown Scholarship, Newburyport, in full	1000 00
Springfield, in part, of Young Men in 1st par. Collected by Females in 1st par.	198 92
By a friend in New England	60 37
	1000 00
	\$2259 29

Principal on Scholarships received at the Treasury of the Branch Society Connecticut, since its formation, as reported by Mr. E. Terry, Treas.

Dudley Cooke Schol. from O. D. Cooke, Esq.	1000 00
Lavenham Scholarship, Cash in part	
By Rev. E. Cornelius	200 00
By J. R. Woodbridge, at 4 times	200 00—400 00
Hawes Scholarship, Cash in part	
By Mary J. Chester, at 2 times	203 43
By Mary E. Cogswell, at 2 times	173 50
By J. R. Woodbridge, at 3 times	190 00—566 93
Wilcox Scholarship, Cash in part	
By A. M. Collins, at 3 times	340 00
By D. P. Hopkins	180 00—520 00
Hartford Young Men's Scholarship, Cash in part, by R. Bigelow, at 2 times	604 50
Linsley Scholarship, Cash in part, from Ladies in South Soc. by Chas. Hosmer	25 60
Yale College Scholarship, Cash in part	
By President Day	100 00
Eleazer T. Fitch's bond for	250 00
Denison Olmstead's Do.	50 00
Cash, by Rev. E. Cornelius	238 00—638 00
New Haven Young Men's Scholarship, Cash in part, by Jeremy L. Cross	223 00
Taylor Scholarship, Cash in part	
By L. A. Daggett	118 00
United Society in New Haven Scholarship, Cash in part, by Rev. E. Cornelius	85 00
Middletown Scholarship, Cash in part, By Samuel Southmayd, at two times	110 00
Henry Stillman Scholarship, Cash in part, By Deac. Timothy Stillman	200 00
	\$4491 03

MAINE BRANCH.

Refunded by ——— a former Beneficiary of this Branch	140 00
Dividend on Shares in the Portland Bank, (scholarship fund)	39 00
	\$179 00

NEW HAMPSHIRE BRANCH.

Concord, Fem. Aux. Education Society	13 00
Exeter, Ladies in Rev. Mr. Rowland's Ch. to constitute him a Mem. of this Branch	30 00
	\$43 00

CONNECTICUT BRANCH.

Greens Farms, from Ladies of his Soc. to constitute Rev. E. W. Hooker a Life Member, by Rev. T. H. Robbins	30 00
Middletown, fr. a Friend, by S. Southmayd	10 00
Middletown Upper Houses, by Ladies	32 10
Do. Gentlemen, \$30 of which is to constitute Rev. J. L. Williams a Member for Life of this Branch	45 62
Northfield, Fem. Ed. Soc. by Miss Charlotte Fowler, Sec'y	15 00
Donation from Mrs. Susan Tracy	5 00
Legacy of Rev. Carlos Wilcox deceased, to Am. Ed. Soc. by S. Terry, Ex'r.	10 00
Interest in part on the Hawes Scholarship, by Miss M. F. Chester	1 20
by J. E. Woodbridge	3 60

Carried forward \$158 58

	Brought forward	152 53
Lavenham do. by J. R. Woodbridge		18 00
Hartford Young Men's do. by R. Bigelow		22 03
Wilcox do. by D. P. Hopkins		32 40
Interest on the Linsley Scholarship, 20 dols. of which is a donation from a Friend, by Henry Francis		81 00
Interest on Money loaned		83 30
		<hr/> \$389 25
<i>Total in the foregoing lists \$16,516 75</i>		

CLOTHING RECEIVED DURING THE QUARTER.

Boston, Mrs. Christiana Baker, 6 shirts and 2 pair of woollen socks.
 Grafton, Young Ladies Reading Society, 1 woollen Bedquilt, value \$5.
 From other Ladies, 2 cotton Comfortables, and 2 pair woollen Socks, value \$5.
 Henniker, N. H. Fem. Aux. Society, by N. B. Scales, Prest. 12 1-2 yds fulled cloth, 1 shirt, 3 pr. s'ks.
 Loomister, Fem. Aux. Ed. Society, sundry articles, value \$36 29.
 Phillipston, Fem. Char. Soc. a Box of Clothing.
 Sterling, Fem. Miss. Soc. 3 pr. socks, 3 shirts, 2 pr. sheets, and 2 pillow cases.
 Sturbridge, Fem. Relig. Soc. 20 yds. cloth, value \$15, and 2 pr. socks.

☞ The articles now most needed are pieces of Flannel and Filled Dark Coloured Cloth suitable for Coats and Pantaloon.

CONCISE VIEW OF THE AMERICAN EDUCATION SOCIETY.

OBJECT.—To educate indigent young men, of suitable character, for the christian ministry.

HISTORY AND ORGANIZATION.—The Society was formed in 1815, and incorporated by the Legislature of Massachusetts, with ample privileges, in 1816. The members amount to 400, reside in 20 different states, and belong to five denominations of Christians. The executive business of the Society is committed to a Board of 13 Directors, chosen annually, who meet regularly on the 2d Wednesday of Jan. April, July, and Oct. and oftener if necessary. Branch Societies are established in different portions of the country, whose Boards of Directors have a local jurisdiction, and administer the concerns of the General Society in conformity with the principles of its Constitution, and with the Rules of its Board of Directors.

GENERAL PRINCIPLES.—The following positions are received as axioms:—That the good which the Society is to accomplish must depend, under God, upon the *character* of the men whom it patronises; that the enterprise should be conducted with reference to the *entire wants of our country, and of the world*; and that the foundations of the Institution should be laid as *broad and permanent* as possible. These general principles make it necessary that care be taken in the *selection* of beneficiaries; that the education required be *thorough*; that aid be afforded in such a manner, and to such an extent, as to prevent serious embarrassment, and at the same time, to excite to effort and economy, and to promote *strength and energy* of character, which object it is found, on experience, is better obtained by a system of *advantageous loans*, than by a simple *charity*;—the same leading principles suggest the importance of a faithful and affectionate *pastoral supervision* over all who are patronised, through the different stages of their education, and the necessity of a *regular and permanent income*, in order that this great object may be effectually secured; and they require that an enlarged policy should be pursued, in appropriating aid to young men of piety and promise, of different denominations.

QUALIFICATIONS OF CANDIDATES FOR PATRONAGE.—Unequivocal testimonials must be produced, from serious and respectable persons, of *honest piety, promising talents, and real indigence*; the applicant must make a declaration, that it is his *serious purpose* to devote his life to the Gospel min-

istry; he must be in a way to pursue a *thorough* course of study; and he must exhibit satisfactory evidence, in every stage of his subsequent progress, of diligence, literary progress, morals and piety. When an applicant is furnished with these testimonials, which should be *sealed papers*, he should make application himself, or by means of his friends, to the *Secretary* of the General Society, or to the Secretary of some Branch Society in his vicinity, if he prefers, who will immediately inform him what steps he is to take in order to obtain aid from the funds.

AMOUNT APPROPRIATED.—Besides occasional *gratuities*, in clothing, books, &c. \$48 per year are appropriated to young men in academies, called the *first stage*; \$79 to those in college, or the *2d stage*; and \$80 per year to those in theological seminaries, which is the *third stage* of education. The appropriations are made *quarterly*, unless for special reasons, a longer period is requested.

NUMBER OF YOUNG MEN WHOM THE SOCIETY WILL PATRONISE.—*All* of proper qualifications, who apply, and conform to the Rules. On this point, the Directors have but one answer to give. They never have, and trusting to the liberality of the Christian community for the necessary resources, they never will turn away any applicant, who, in the best judgment which they can form of his character, possesses the qualifications required in the Constitution.

RESULTS OF PAST EFFORTS.—The first beneficiaries were received, March 1816. Since that period 636 have been, in a greater or less degree assisted by the funds. Not far from 200 of these are now preachers of the Gospel; and nearly 100 of them are known to be settled Pastors of Churches. Numbers have become Missionaries, Foreign and Domestic; some have died in their preparatory course, some since they entered the ministry;—and some for want of health or for other reasons, have relinquished study and gone into other professions. The rest are now engaged in preparatory studies. The young men, who have been aided, belong to five religious denominations; they are natives of 30 states or territories; and they have pursued studies at as many colleges, and more than 40 other literary institutions.

Officers of the American Education Society, and of its Branches, to whom communications or donations are to be sent.

Rev. E. CORNELIUS, Sec'y of the General Society, Andover, Mass.

WILLIAM ROPES, Esq. Treas. of Do. Boston.—Donations to be left, *for the present*, at No. 45 Central Wharf; or, if left by ladies, they may be deposited with Mr. Aaron Russell, at the Tract Depository in Hanover Church, who is authorised to receive them.

Rev. BENJAMIN TAPPAN, Sec'y of the Maine Branch, Augusta, Me.

Rev. SAMUEL P. NEWMAN, Treasurer of Do. Brunswick, Me.

Rev. CHARLES B. HADDUCK, Sec'y of the N.H. Branch, Hanover, N. H.

SAMUEL FLETCHER, Esq. Treasurer of Do. Concord, N. H.

Rev. CHARLES WALKER, Sec'y of the North Western Branch, Rutland, Vt.

IRA STEWART, Esq. Treasurer of Do. Middlebury, Vt.

Rev. LEONARD BACON, Sec'y, of Conn. Branch, New Haven, Ct.

ELIPHALET TERRY, Esq. Treasurer of Do. Hartford, Ct.

Rev. AUSTIN DICKENSON, Sec'y of the Presbyterian Branch, No. 144 Nassau-st. New York.

PETER LUDLOW, Esq. Treasurer of Do. No. 50 Franklin street, New York.

Erratum.—In the last No. p. 37, Table VI. read 5. Hampden, 17 m. Rev. Dorus Clark, r. Blandford, 2d Tuesdays in Feb. and June, and 1st Tuesd. in Oct.

THE
QUARTERLY JOURNAL
OF THE
AMERICAN EDUCATION SOCIETY.

No. IV.

APRIL

1828.

AN ESTIMATE OF THE PRESENT AND FUTURE PHYSICAL, CIVIL, AND MORAL POWER OF THE WEST, INCLUDING THE COUNTRY WATERED BY THE MISSISSIPPI AND ITS TRIBUTARIES.

THE territory belonging to the United States, west of the Alleghany mountains, has been peopled with a rapidity, unparalleled in the history of any other country. It is little more than half a century since the first white settlements were made on the vast territory, watered by the Mississippi and its tributaries. In 1790, the population of all the Western States and Territories amounted to less than 150,000. Now it is computed to be nearly 4,000,000, a population greater than that of the United States at the period of the revolution. Should these States continue to increase with the same rapidity for a few years to come, they will possess *physical* and *civil* power sufficient to control the destinies of the American republic. This consideration renders their present condition and rising importance, a subject of peculiar interest, and strongly invites the attention of the Patriot and the Christian. No one, we think, who truly loves his country, and has a sincere regard for the spiritual interests of his fellow men, will be disposed to treat this subject with indifference, when he reflects, that on account of their extent of territory, mildness of climate, fertility of soil and inexhaustible sources of wealth, they are capable of sustaining a much lar-

ger population, than that of the most powerful nation of Europe.

We would, therefore, earnestly solicit the attention of our readers, to some remarks, connected with a statement of facts, on the several topics embraced in the subject which stands at the head of this article:—viz. The present and future Physical, Civil, and Moral power of the West.—We shall not enter into a minute detail of facts, but only present such prominent outlines of the subject, as will be deemed interesting to the patrons of this Journal, and to the public generally.

I. *Physical power.*—By the Western States we mean to include those which are situated between the Alleghany and the Rocky mountains, and are watered by the Mississippi and its tributaries. The territory which they embrace, including the territories of Michigan and Arkansas, contains, 528,000 square miles. It is only fifty-five years since the first English settlements, west of the Alleghany, were made in Kentucky. At various periods since, settlements have been made in most of the States belonging to the Western division. Thirty-eight years ago, the entire white population of all those States amounted, as we have said, by actual computation, to scarcely 150,000. Now they contain almost 4,000,000,—making a little over 7 persons to a square mile. Their ratio of increase for the last ten years, has been not far from 100 per cent. This ratio will probably diminish, as the country grows older, and those

checks of population increase, which ever exist in long settled states. But it is hazarding little to say, that in 1850 the Western States will contain a population larger than that of the other three great divisions of the United States.

Of their capability to support a population equal in density to Massachusetts no doubt can be entertained. The number of persons to a square mile in Massachusetts is 70. By recurring to the number of square miles of the Western States, it will be seen that with a population equal in density to Massachusetts, they will contain 36,960,000 inhabitants. The effective military force of a population of 10,000,000 may safely be estimated at 1,000,000. When, therefore, the Western States shall contain a population equal in density to Massachusetts, their effective military force will be nearly 4,000,000,—an army superior to that which can be brought into the field by the Autocrat of all the Russias. The above estimate is undoubtedly much too low. A moment's reflection will satisfy any one, that the Western States are capable of sustaining a much larger population, who takes into consideration the salubrity of their climate, the extent and fertility of their soil, the richness of their mines, and the facilities they have for working them, and the great navigable rivers and tributary streams by which they are watered, suited either for manufacturing establishments, or the purposes of commercial enterprise and activity.

In the preceding remarks no regard has been paid to the unorganized territory belonging to the United States in the valley of the Mississippi. When, therefore, those immense regions between the Alleghany and the Rocky mountains, shall be filled with a population equal in density to Massachusetts, their physical power will be greater than that of the mightiest nation now in existence.

II. *Civil power.*—By civil power is here meant, that influence which any division of our country possesses in

the national councils. Proceeding, then, upon the calculations laid down in the tables published in another part of the present number of the Journal, it will be seen that the civil power of this nation will soon be wielded by the people of the West. Divide the United States into four parts, Northern, Middle, Southern and Western. The present number of Representatives in Congress, from each of the divisions, is as follows.—Northern 39. Middle 67. Southern 64. Western 46. Whole number of representatives from the first three divisions 170. From the last 46. Under the present regulations the apportionment for a representative is 40,000. According to the best calculations that can be made, it is ascertained that in 1850 the population of the Northern, Middle, and Southern divisions of the United States will be 11,384,703; while that of the Western division will be 11,424,550. Should the rate of apportionment be the same then as at present, the first three divisions will have 267 representatives, and the Western 268, leaving the balance of power in favor of the West. The apportionment in future will no doubt, be much larger than at present; but upon the principle of equal representation, whatever the apportionment may be, the weight of influence possessed by the West will be the same.

In a little more than twenty years, therefore, the Western States will have a majority in Congress; and in fifty years, that majority will be overwhelming. Of course they will be able to control all the measures of the general government which are of great national importance.

The Constitution provides that Congress shall have power to lay and collect taxes, duties, imposts, and excises; borrow and coin money; regulate commerce; declare war; raise armies and make appropriations for their support; provide and maintain a navy; make rules for the government and regulation of the land and naval forces; to provide for the call-

ing forth the militia to execute the laws, repel invasions, &c.; and to promote the progress of science and the useful arts, &c. &c. But besides the power which the Western States will possess in Congress, they will be able to control the choice of President and Vice President, because they will be entitled to as many electors as they have representatives.

Add to this, the population which the unorganized territory will probably contain, and one glance will be sufficient to show, that the civil power of this government must at some future period pass into the hands of the people of the West. And that period is not far distant. Before the present generation shall have passed off the stage, the "star of empire" will have taken "its way westward," and the consequence will be either a blessing or a curse, just in the degree that virtuous or vicious principles prevail among the people.

III. *Moral Power.*—It is now generally admitted, that the stability of republican institutions must depend upon the intelligence and moral virtues of the people. "Knowledge is power," and the reverse of the proposition, that ignorance is weakness is true, only when the physical energies of men are not directed by an intelligent head. Knowledge can be productive of good only when influenced by virtuous principle; but wanting this redeeming quality, it may be, and often has been, used for the worst of purposes. And experience has shown, that even ignorance itself, is one of the most powerful instruments of evil, ever wielded by unhallowed ambition. Thus the blind devotion to their rulers of the ignorant serfs of Russia, would render that government in the hands of an ambitious leader one of the most formidable on the globe.

Now when we reflect that the Western States, according to the lowest estimate, are capable of sustaining a population of more than 40,000,000, we feel that their moral power must be great, either for good or evil, in proportion as intelligence or igno-

rance, virtue or vice, prevail among their citizens. We have before shown that in 1850 they will have a majority in Congress; and it is well known that the character of a representative ever corresponds with that of his constituents. If the people are industrious and virtuous, then their representatives will be men of a like spirit. But if ignorance, licentiousness of manners, and a disregard of religious obligation prevail in the community, then reckless demagogues, and abandoned profligates, will sit in the sacred hall of legislation; and ambition, and self aggrandizement, and love of power, will take the place of patriotism, and public spirit, and an unshaken attachment to the best interests of the nation. Where such a state of society exists, the elective franchise, which is the peculiar glory of America, will become one of its deadliest scourges. Nothing, therefore, can prevent a dissolution of the union, and save our free and happy institutions from utter subversion, but patriotism and intelligence directed, animated, and controlled by the purest moral principles, pervading all classes of people at the West. How shall this object be obtained? The Christian believes that 'righteousness exalteth a nation.' Not that righteousness merely, which is founded on the maxims of worldly policy, but "the righteousness which is of God by faith." The religion of the gospel is his only hope. Let this be generally diffused among the people, and it will make any community prosperous and happy. Wanting this life-giving principle, knowledge is vain, and patriotism a feeble barrier against the violent and headlong passions of men. Vices will spring up like weeds in an untended garden, and despotism will come in the might of the strong man armed. From the hot beds of luxury, and the sinks of pollution, a pestilential smoke will go up, and blot out the sun of our prosperity forever. The fate of other republics ought to have taught mankind this truth. Christians, we trust, have been taught it. It has been

engraven on their hearts, and "burnt in on their memories" by the terrific scenes, the blood and conflagrations of the French revolution.

Considerations such as these, make the present and future moral condition of the Western States a subject which demands the sympathies, the prayers, the exertions, and the charities of all who love their country, and rejoice in the prosperity of the Church. We do not mean to speak harshly or unkindly of our brethren at the West. We rejoice to think, that hundreds of good men are now laboring there to promote the temporal and spiritual interests of the people. Through the blessing of God upon their labors, they have accomplished much. But much, very much, remains to be done. Our object is not to reproach those who are already employed in the good work, but to arouse Christians to give them, not only the "aid of a cheering voice," but also to assist them in planting among our new settlements the institutions of learning, and the ordinances of the gospel. Hitherto difficulties, incidents to new settlements, have, no doubt, in a manner prevented the general establishment of such institutions. And the rapid increase of population, and the fluctuating condition of society has probably tended to perpetuate this state of things. But as the necessity for such institutions has become more urgent, the disposition to provide a supply has diminished. More schools and colleges efficiently conducted, and a larger number of educated ministers of the gospel, and a healthful tone of moral feeling, are, therefore, wanted at the West. The possession of these blessings would serve to dispel ignorance, check vice, and create a pure public opinion, favorable to sound morals and true religion. And now is the time for exertion. Let the sabbath breaking, the intemperance, the profaneness, the practice of fashionable murder, and the licentiousness of manners so generally prevalent at the West, as well as in some other portions of our country, proceed unchecked by

any counteracting influence for a few years to come, and the moral condition of these States will be truly deplorable. Ignorance will keep pace with vice, and vice will assume an aspect, ominous only of evil. Over this mighty mass of unsanctified intellect, either the "unsleeping spirit of popery" will attempt to erect its dark spiritual dominion, or infidelity will infuse the fiery elements of discord among all classes, till the whole mass will swell, and heave, and be as terrible as the breaking up of the great deep.

Says one who has resided among them, "Materials for a noble race exist at the West. The genius and rising capabilities of the people are now like those of a young giant, in all the wildness of his untutored strength and activity. The soil is almost boundless in extent, & as fertile as that of the Nile. There is no calculating the extent of their resources." Now we put the question seriously to Christians, whether they will neglect the opportunity here afforded them, of using their utmost exertions to plant the institutions of learning and religion in the Western States? There are at present at the West but few periodical publications, which exert an influence favorable to religion. These need to be established and sustained, until they become a medium through which the public mind can be addressed, and the influence of moral motives made to bear on the heart and conscience. No virtuous public sentiment now frowns the daring profligate into secrecy and darkness. There are doubtless exceptions, but we speak of the fact as it extensively exists. This sentiment must be created; and in order to effect it, the gospel must be preached, intelligence diffused, and infidelity met and refuted. And to this end *educated* ministers must be sent out; tracts, religious newspapers, and above all, the Bible must be widely circulated. And all this must be done by the present generation, or the golden opportunity will be lost forever. Let another half century

pass away in listlessness and inactivity, and the existing evils will have attained such strength as to bid defiance to our feeble efforts. The rich fields and pleasant vallies of the West, will then be given over to licentiousness and profligacy of manners not exceeded even in the great and guilty cities of Europe. Things, we fear, are fast tending to this result. The salutary, powerful influence of the Sabbath, is scarcely felt. A few years more, and the portals of revelation may be closed, and death proclaimed an eternal sleep. In the absence of moral restraint, the very freedom which we enjoy, accelerates this degrading process, as the stone from the mountain leaps with more maddening fury down the precipice if unobstructed, than when it makes its way through numerous impediments. The stagnant calm of despotism, even by the pressure of physical force, may retard, in a measure, the progress of vice, but in this free country it can only be restrained by a healthful public sentiment—a public sentiment made “vital in every part,” by the all-pervading influence of the religious principle. We therefore ask again, Shall this garden of our land become as a “field which the Lord has cursed,” or shall it be as the “mountains of Zion, where the Lord commanded his blessing, even life forever more?”

What a question for Christians to answer! Can they decide to sit down inactive when so much is depending upon their exertions? The souls, which will one day occupy the valley of the Mississippi, will amount to upwards of 40,000,000. Much depends, under God, upon Christians of the present day, whether they shall be intelligent, industrious, and virtuous freemen, and exert an influence favorable to true religion. What a mighty power they would bring into operation, should their influence be sanctified and made to bear on the great subject of evangelizing the world. There would then be no want of means. They would amply

pay back to our benevolent societies all that has been expended in their behalf. But more than this. They would come forward and engage with ardor in the great work of imparting life and health to the nations. Then would all parts of the nation go on hand in hand in the high career of religious enterprise, for which it seems to be designed in providence. And when, to use the language of another, “the light of such a hemisphere shall go up to heaven, it will throw its beams beyond the waves—it will shine into the darkness there, and be comprehended; it will awaken desire, and hope, and effort, and produce revolutions and overturnings until the world is free.”



The following paragraphs from a letter written by a devoted Missionary in the state of Illinois, may be properly inserted in this place, as containing the testimony and the reflections of an eye witness. The Letter was addressed to a student in the Theological Seminary at Andover.

“You have seen the late communication of ———. Much, he says, has been said of the wants of this growing empire West of the Alleghany. But the half has not been told you; nor can it be. Even the most ample survey that could be made by an ocular, personal examination of our waste places could not embrace the full extent of our necessities; FOR A NATION IS SPRINGING UP, WHOSE DESTINY IS TO BE GOVERNED, IN A GREAT MEASURE, BY THE CHARACTER OF THE PRESENT GENERATION. Could I write this last sentence with a sun-beam in the sight of all the churches, I should most certainly do it. I tell you, brother, that when I think of the moral power of North America, and think how much the moral state of the world depends upon it, I am almost suffocated with emotion. It will not do to trifle in this affair;—*this is the seed time*, ‘THE PRESENT GENERATION,’ and the enemy is sowing tares whether we sleep or not: and if we are ac-

countable for the good we *might* do, as well as for the evil actually done, —up, be vigilant, and let us work with our might, and not be tasting a sugar-plumb, when we might be redeeming a world! Just ask the question, will not God furnish the means and instruments equal to the work to be performed? It is even too late, in the day of the Lord's mercies to ask such a question. Where then are 'the fearful and unbelieving?' —

"It is most cheering to hear of an increasing interest in the Western Mission, and not only interested but *coming*; and so of Foreign Missions, *not* interested merely, but *going*."

"*I am anxious to be associated with you in labour.*" My heart bounds, my hopes are renewed, my brother, to be able to quote this from your letter. May God bless you, and direct those of your class who come with you, to such a decision as will give you a conqueror's hope in death, and a crown, with many a star of rejoicing in the day of the Lord Jesus!"



REV. PLINY FISK.

WITHIN the few years which have elapsed since the American Church first engaged in the cause of Foreign Missions, it has pleased the Most High to honor her, by calling into this noble service some of her most gifted sons. Numbers of them, whose names will ever be as ointment poured forth, after having with faith and patience performed the work of pioneers, have entered into their rest. Their holy example has been and will continue to be instrumental of invigorating the piety and calling forth the benevolence of multitudes of private Christians.

The Memoir of Mr. Fisk, recently published by his early friend the Rev. Mr. Bond, is strikingly calculated to arouse every minister and every missionary, to higher purposes and greater faithfulness.—At the period of his conversion, Mr. Fisk strongly manifested a spirit of self-denial, a determination to cast aside every hindrance

in his Christian course, and that desire to be useful which was his ruling passion; and from that time until the day of his death, these noble traits, with their attendant graces, shone brighter and brighter. He is a prominent example of the blessed effects of piety in promoting a man's usefulness. He possessed that most valuable of all mental endowments, good sense; to which were added readiness of mind, quick discernment, and a most amiable and cheerful temper. But it was his *ardent piety* which made him what he was. It was this, which called forth every power of his mind to the work of *doing good*. Wherever he went he was intent upon this one object, and without the least display—without appearing to know that he was more diligent than those about him, every observer saw that he was doing with his might what his hand found to do.

Deep as was the impression which he left upon multitudes in America, we are sure that none of those who loved and respected him before he left our shores, can follow him from step to step through the history of his missionary course, without feeling that respect rise into reverence. In the most difficult and perilous circumstances, he never lost sight of the great object for which he went forth; and never seemed to forget for a moment that the interests of those about him were immortal interests. In a country, distracted with both civil and religious contentions, he was a living epistle, known, read, and acknowledged of all men. The duties and afflictions of a Missionary life gave vigor and firmness to his Christian character, and it rose and expanded with surprising rapidity, until it pleased God to remove him to the general assembly and church of the first-born in heaven.

Mr. Fisk belonged to that class of indigent and worthy young men, who make their way to the ministry by great personal efforts, and by the benevolent aid of the Church. The following fact, incidentally mentioned by

him to a friend, strikingly illustrates his persevering self-denial. He was accustomed, while in college, to board himself. He carried his grain to mill upon his shoulders, and when it was ground consigned it to the care of a pious woman in the vicinity of the college. When she baked her own bread, she baked a loaf also for him. From her, he obtained a quantity of milk daily. "She called it a quart," said he, "but it was *large measure*." This bread and milk constituted his food, and the pitcher, bowl, and spoon his table furniture, for two years. The excellent woman who gave this "cup of cold water to a disciple" is supposed to be still living, and has no doubt experienced a rich "reward" for her kindness.



THE LATE DR. PAYSON.

We introduce the name of this eminent servant of the Lord Jesus, in this place, not for the purpose of writing a description of his character, but that we may leave some testimony of his uncommon excellence on our pages, and that we may especially record our sense of the services which he rendered to that cause of benevolence which we are labouring to promote. The associations which are formed in our minds with this much loved man, are those which we connect with the names of Baxter, of Brainerd, and of Pierce. They are such as are awakened by the exhibition of ardent, deep-toned, all-pervading *piety*. No Christian could be in the society of Dr. Payson for half an hour, without being either reprov'd or edified. His conversation, prayers and preaching were richly imbued with that heavenly unction which seldom fails to exert a direct influence over the heart. Possessing a lively imagination, a quick perception, and a copious elocution, he illuminated, quickened, and warmed the minds of men, whenever he addressed them on the subjects of religion. The same spirit of piety appears in his writings,

and imparts to them an imperishable value.

From the formation of the American Education Society to the time of his death, he was not only one of its most active friends, but one of its ablest advocates. He saw, with a glance, the necessity of such an institution, and he gave it all the influence of his opinions, and example. The discourse, from which the following extracts are taken, was extensively preached during a laborious agency which he performed for the benefit of the Society. It was revised by himself a few months before his death, with a view to publication, and may be regarded as his *dying testimony and appeal* in behalf of the cause which it was intended to serve. To the humble and devoted Christian who has learned how to prize the privileges and hopes of the Gospel, it must ever prove a decisive argument for educating indigent young men of real piety and promise for the ministry.

Testimony to the importance of the American Education Society.

Without derogating from the importance of other benevolent objects which claim and receive the support of the friends of religion and mankind, it may be said with truth, that the object of this Society is second in importance to no other. Its success is essential to the success of every other object of a religious nature. The exertions of Missionary societies must be circumscribed and paralysed, unless suitable men can be obtained to be employed as Missionaries. The distribution of the Bible will effect but a comparatively small part of the good which it is designed and calculated to produce, if its contents are not explained by able and faithful interpreters, giving voice and utterance to its solemn truths, and pressing them upon the heart and conscience. Already are the Scriptures in the hands of thousands, who, were they asked in the words of Philip to the Ethiopian nobleman, Understandest thou what thou readest? would be constrained to reply with him, How can we, except some one should guide us? It is by *hearing*, rather than by reading the word, that faith comes. It is by the "foolishness of preaching, that it pleases God to save them that believe." But "how can they hear without a preacher? and how can they preach

except they be sent?" And who is to send them, if we do not? By educating pious, indigent youth for the ministry, we shall instrumentally send many into the vineyard of our Lord, who, without our assistance, will never enter it. We shall aid Bible and Missionary societies, by furnishing the former with skilful interpreters, and the latter with faithful labourers. In a word, we shall put in motion the means which God has appointed for the salvation of men; means which he will therefore crown with success.

Nor are these, though the principal, the only beneficial effects which the efforts of this Society are calculated to produce. They have a powerful tendency to promote the best interests of our literary institutions. I need not inform those of you, who are acquainted with seminaries of learning, of the many temptations to which the youthful student is exposed from examples of indolence and vice. Nor need I remind you of the anxiety, which parents often feel, while reflecting on the necessity of exposing their children to these dangers. Now, how much must it tend to remove the causes of this anxiety, to introduce into our seminaries, annually, a number of youth distinguished for morality, piety, and diligence in literary pursuits? It would be purifying these fountains. It would be tincturing the streams which are to flow through our country, with ingredients of the *river of life*. Should no other beneficial effects result from the efforts of this Society, these alone would be sufficient to repay abundantly all our contributions and exertions for its support.

Again, the rapidly increasing population of the newly settled portions of our country is soon to give them a preponderating influence in our national councils. They will soon make our laws. Is it not then inconceivably important, in a political as well as religious view, that the men who are to exert such an influence, should early adopt the principles, and form the habits, which belong to a truly Christian community? But this they will not do, if they are not furnished with the institutions of Christianity. It may be thought by some that the Society is designed to promote exclusively the interests of a particular denomination. But to this it will be a sufficient reply, that its patronage has been extended to young men of five different religious denominations, the natives of widely distant States, and dispersed through almost all the seminaries of learning in our country. Will it be said, that some of the youth patronized by the Society may prove unworthy of the assistance afforded them? This is doubtless possible: for what human plans and exertions are

not liable to be frustrated? But such is the care and precaution which is observed by those who are intrusted with the management of the funds, in selecting objects of patronage, that instances must be rare indeed in which the funds can be misapplied. The improvements which have recently been made in the system of the Society, by which a minute and faithful supervision is exercised over those who are patronized, in every stage of their education, renders this security still greater, and as great probably as the nature of the case admits.

What a Christian can do.

He who restores sight to one that is blind, not only gives him eyes, but does in effect give him the luminaries of heaven, the colours which adorn the earth, the beauties of nature and of art; in a word, all the benefits which the faculty of seeing imparts. So he who sends the gospel to the destitute, gives them Christ, gives them a Saviour, and all the blessings which that Saviour has purchased. O what gifts, what blessings are these to be dispensed with a mortal hand. Who will not spring forward with eagerness to share the privilege of dispensing such treasures? Who will not thank that God, who thus allows us to imitate himself?—to share with him the happiness of doing infinite good? Compared with this privilege, even the miraculous powers of the apostles, which gave sight to the blind, hearing to the deaf, and life to the dead, shrink into insignificance. We may place a Saviour, a heaven within the reach, not of one only, but of thousands. It may be fairly presumed, that every pious, indigent youth, who is educated for the ministry, will preach the gospel to at least a thousand souls. The question, then, whether a pious young man shall be prepared for the ministry, whether the means necessary for his preparation shall be afforded, comes to this; Shall a thousand immortal souls be favoured with the gospel, or possibly live and die, and perish without it? What a question is this for the consideration of accountable beings! Is there, can there be any doubt respecting the proper answer?

The true value of riches.

Again; reasoning from what has taken place within a few years, it is not perhaps too much to suppose, that every pious and well-educated youth, who is introduced into the sacred ministry, will be instrumental of the conversion and salvation of one hundred persons. These, in their turn, will prove instruments of converting and saving others: some of whom may also become ministers, and preach the

gospel to thousands after we are laid in dust. Thus the happy effects produced by one whom we assist to educate, like a river widening as it runs, will flow down to posterity, and produce consequences which finite minds cannot estimate. Compared with such results, how worthless, how insignificant does wealth appear! And yet, when employed in bringing about these results, how unspeakable is its value! Viewed in this light, it is the most valuable of all temporal gifts which Providence bestows: more valuable even than intellectual talents, or literary acquirements; since he who possesses it may call into the service of Christ greater talents than any one man ever possessed. He may exert a power over minds little less than creative. He may call from the poverty and obscurity in which it now lies, the most vigorous intellect; may develop its energies; cause its faculties to expand and brighten; and send it forth to promote, beyond all calculation, the glory of God and the happiness of men; he may thus prepare it to shine hereafter with a great multitude of others, as the brightness of the firmament and as the stars forever and ever. What, my hearers, is the building of a palace, a pyramid, or a city, in comparison with the erection of such a pillar as this in the temple of our God above?

Learn then, O learn, ye wealthy, the true value of riches! Learn it at the foot of Immanuel's cross. Learn it of him to whose words we have been attending; and who by that cross was crucified to the world, and the world to him. Were he now on earth and possessed of your wealth, to what end would he apply it? But the example is too bright for the imitation, almost too dazzling even for the eye of this cool, calculating age. Christianity, at least as she exists in our hearts, seems to feel, in common with men, the contracting influence of old age, and to have lost the sympathetic, compassionate ardour, which warmed her youthful bosom. O to see her once more in her pristine form, adorned with the beauty, and strong with the vigor of renovated youth; breathing that fervent benevolence which she inspired when she first descended from the bosom of Infinite Love; when, not wealth, but blood, was the price paid for the privilege of communicating her blessings to an ungrateful world; and when that price was paid by her disciples more cheerfully than a small portion of wealth is given now. Blessed be God, some symptoms of this desirable renovation begin to appear. Christianity, as it exists at the present day, resembles, in some

faint degree, Christianity as it glowed in the breasts of apostles and martyrs. But, brethren, let us strive to make the resemblance more perfect. Let us convince mankind that our heaven-born religion still glows with the ardour of youth, still breathes the angelic sentiment, *Glory to God in the highest; on earth peace, and good will to men.* And let us never forget, that our approximation to the standard of primitive Christianity, must be estimated by the degree in which we make Christ, and his cause, all and in all, and manifest a readiness to do all things, to suffer all things, and to part with all things for his sake.

We shall be excused if we add to the above, a few sayings of Dr. Payson, made in conversation with a friend a few months previous to his death, and which were taken down from recollection at the time, by the individual who heard them. The first was spoken *immediately*, upon being asked what message he would send to the young men preparing for the ministry under the patronage of the American Education Society. It contains a sentiment equally deserving the attention of every minister, and of every parent.

"What if God should place in your hand a diamond, and tell you to inscribe on it a sentence which should be read at the last day, and shown there as an index of your own thoughts and feelings? what care, what caution would you exercise in the selection! Now this is what God has done. He has placed before you immortal minds, more imperishable than the diamond, on which you are about to inscribe every day and every hour by your instructions, by your spirit, or by your example, something which will remain and be exhibited for, or against you, at the judgment day!"

"There is greater depravity in *not repenting* of sin when it has been committed, than in committing it at first. To deny, as Peter did, is bad; but not to *weep bitterly*, as he did, when we have denied, is worse."

"The disciples returned to Jesus and told them all which they had done. This is a good rule for every minister and every Christian. Every night go to Christ, and tell him what you have been doing, during the day; and the motives which have influenced your conduct."

IMPORTANCE OF THE GOSPEL MINISTRY.

An introductory Lecture delivered at the opening of the winter session of the Theological Seminary at Princeton, N. J. By Samuel Miller, D. D. Professor of Ecc. Hist. & Church Government in the said Seminary.

Most gladly would we place a copy of this Address, were it in our power, in the hands, not only of every theological student, but of every minister in the country. Dr. Miller argues the importance of the Christian ministry from the great fact, that **WHAT MINISTERS ARE, THE CHURCH WILL ALWAYS BE.** This fact he proves from the design of the office itself; from the testimony of Scripture; from the analogies and facts which pervade every species of society, and from history. Several very important inferences are then deduced and powerfully illustrated. The seventh is so appropriate to the object of the American Education Society, that we cannot refrain from giving it entire.

“From what has been said, it is evident, that, while we greatly need a much larger number of ministers; **WE STILL MORE URGENTLY NEED AN INCREASE IN MINISTERIAL ZEAL AND FIDELITY.** That there is real, nay, a most distressing deficiency in the *number* of labourers employed in the “great harvest,” in almost every part of our country, every well-informed person knows to be a fact. Taking into view the missionary as well as the pastoral service, it is probably safe to affirm, that if we had a thousand able and faithful men, added, at once, to our present number of ministers, they might all be usefully employed. This, I am aware, is doubted by some, because they now and then, find a candidate for pastoral settlement, or for some other branch of evangelical service, unemployed. But the inference drawn from this fact is, undoubtedly, delusive. May it not be said of a *portion* of these unoccupied candidates, that they are **NOT WORTH EMPLOYING**? That they are so strikingly deficient in the most important qualifications as to be little if any better than none? And of the *rest*, that they are not willing to go where they are pressingly invited, and greatly needed? But if some, evidently wanting in the furniture requisite for instructing and edifying the people; and others, not willing to labour where they are called, are standing idle; does either case afford evidence that able, willing and faithful labourers, and even large

additional numbers of them, are not greatly needed? Certainly not. Every enlightened friend of religion, then, will pray without ceasing that **MORE LABOURERS** may be raised up, qualified, and thrust forth into the harvest. But the friends of piety ought to pray still more earnestly that all who are sent forth may be of the **RIGHT STAMP.** It is unspeakably more important that ministers be men of the **PROPER SPIRIT**, than that they be **VERY NUMEROUS.** Many people appear to speak and act as if it were desirable to obtain a large number of ministers of almost *any sort.* But, truly, this is a great mistake. Of what advantage is it to any church to add to her ministry a drone, an ignoramus, or a learned formalist? A thousand such additions to her clerical ranks would do her no good. *Good*, did I say? The more such ministers are multiplied, the worse it is for the church. They draw down upon her blasting and desolation, rather than a blessing. What the church needs is a greater number of pious, humble, and enlightened ministers, who *know how* to labour, and who *love* to labour, for Christ, and for immortal souls. One such man as *Brainerd*, or *Whitefield*, or *Tennent*, or *Martyn*, is worth fifty or a hundred of your cold, timid, indolent men, although they go through a formal round of duties, without any disreputable deficiency, and preach the truth, and nothing but the truth, every time they enter the sacred desk. One such man as the apostle *Paul*, has been, and may be again, the means of regenerating a nation; while scores or hundreds of men calling themselves ministers, but either bloated by sacerdotal pride, or paralysed by frigid indifference, may slumber through their miserable routine for years, without witnessing the regeneration of a single soul.”



ORIGIN OF THE DAY OF FASTING AND PRAYER FOR THE COLLEGES.

The interest, which is now so generally felt in the annual Concert of Prayer for Colleges and other literary institutions, induces us to give the following circular letter a place in the Quarterly Journal. It was the first communication of the kind, we believe, which was issued. The request was partially complied with at the time, and has since led to an extensive and nearly universal observance of the appointed season. The revivals of religion, which have so repeatedly followed

these united supplications sufficiently evince that the suggestion was one which God approves.

"REV. SIR,—The history of the Church of late years shows, that God delights to bestow great blessings in answer to the prayers of his people. Among the most interesting proofs of this, are the frequent and powerful revivals of religion, that have taken place in our Colleges. A concert of prayer for this special blessing has been observed on each sabbath morning, in many of the Colleges, for several years past. That this object may be more deeply and extensively felt, not only at the Colleges but among ministers and Christians generally, a number of the friends of Zion have agreed to set apart the 27th day of February 1823, as a season of fasting and special and united prayer, that God will pour out his Spirit on the Colleges of our country the present year, more powerfully than ever before. It is hoped, that in some form, most agreeable to themselves, the instructors and pious students of the Colleges, and the friends of religion in different parts of the country, will unite in this season of prayer. Notice of this proposal has already been communicated to the Colleges and Churches extensively."



OBJECTION TO EDUCATION SOCIETIES ANSWERED.

Extract from the First Report of the New Hampshire Branch of the American Education Society.
Rev. Charles B. Haddock, Secretary.

It is sometimes said, and we have reason to believe it is an argument a good deal relied upon by an intelligent portion of the community, that, in this case as in all others, an adequate demand for labour will infallibly call that labour into existence, and that, consequently, all attempts to multiply ministers, in any other way, have a direct tendency to withdraw an important class of men from spheres, in which they might be useful, and to place them where the public have no occasion for their services. If there be no fallacy in this reasoning, we are certainly ill employed; a large portion of the Chris-

tian world is ill employed; the best men of all ages have wasted time in idle prayer to the Lord of the harvest, "that he would send forth labourers into his harvest." If this reasoning be sound, it cannot be, that the labourers, in the days of Jesus, were few; they are never few, when equal to the demand of the people. And where do we read of any demand for Christian instruction among those who rejected and put to death the Great High Priest of our Profession, and nearly all whom He ordained to be the ministers of His Gospel?

But, in the first place, we reply to the objection, that there is evidently, very great difference between the clerical and other professions in the motives, which they hold out. From the prospect of wealth and political importance, the minister of the Gospel is entirely excluded. And such are the demands upon him as a pastor, that he has certainly no peculiar prospects of literary distinction. On the other hand, he is compelled to feel a kind of personal responsibility to the public, which a majority of young men must be reluctant to assume, and would find it difficult to sustain.

In the second place, there have always prevailed, and we trust, notwithstanding the dissemination of other views in some parts of the country, there will continue to prevail, ideas of the ministerial character, which prevent a vast majority of our educated young men from ever entertaining for a moment, the question, whether they shall spend their lives in preaching the Gospel. They feel, that it would shock them, and would shock the community, if without a character which they are conscious of wanting, they should approach to minister in the name of Jesus, at His public altars.

If, then, our object were only to answer the actual demands for ministerial labour, it is obvious, that the clerical profession must hold but a feeble competition with the other departments of professional life. But we entertain other views of the education of men for the Gospel Ministry. To this objection we reply, therefore,

In the third place, that the demand for ministerial labour is no proper measure of our obligation on this subject. The object of the Gospel Ministry is to elevate the moral character of men, to interest them in the truths, and duties, and hopes of our Holy Religion. And are these objects the less important, the more insensible men have become of their importance? Shall the moral health and salvation of the human family be sought with the less earnestness, because they are *dead* in

trespasses and sins? Are we to make no attempt to do men good, because they are so far gone in sin as to be insensible of their condition? Nor may it be said, that ministers can do no good, where the people are unprepared to employ them. It is their business to *prepare* men to esteem and remunerate their labours. It is by ministerial efforts, that men are excited to seek for permanent Christian instruction and the regular administration of the sacred ordinances.

By such efforts the first congregations were assembled, the primitive churches were gathered. By such efforts has been created nearly all the demand, which has been made, in all lands, and in all ages, for the preaching of the Gospel, since the ascension of our Lord. While Judea and Galilee, and all Asia were sleeping in forgetfulness of the duties which they owed to God, and the destinies which awaited them beyond the grave, here and there a man appeared in the name of Jesus of Nazareth, erected the standard of the cross, and sounded the trumpet of the Gospel. Around him were soon gathered a few individuals eager for instruction and rejoicing in hope. They spread the news from friend to friend, and neighbour to neighbour. Their example, their eloquence, their prayers, their new-created character attracted attention, won affection, carried home conviction. Friend after friend, and neighbour after neighbour was added to the Lord. Thus arose the churches which Paul planted, and which have left a glory upon Asia, beautiful and lovely in our eyes, through all the darkness of succeeding centuries. Exactly similar is the process, by which churches are organized and religious institutions established in the destitute portions of Christian lands. The domestic missionary goes into places, where the sacred ordinances are not administered, the Sabbath is scarcely observed, religion has almost no hold upon the minds of men. By little and little he interests a neighbourhood, introduces the habit of assembling for public worship, awakens a more and more general respect for the Gospel, and convinces the people that they must have among them the regular administration of the Christian ordinances.—Thus a town, long without suitable religious instruction, is enabled to enjoy and transmit to posterity the blessings of Christian worship and the pastoral care.

The objection we now contemplate is not new. It was made when the first society of this kind was established. And, if the Directors are rightly informed, it

was as strong then as it is now. Notwithstanding the numbers since educated for the ministry, there were as many of the clergy without employment then as there are now.—But, brethren, there is an actual demand for ministerial labour, which could not be answered, if every man who bears the name of a minister were qualified for his office and furnished with employment. Every Theological Institution in the country would still be annually called upon for more young men than it could possibly furnish. Our Domestic and Foreign Missionary Societies would still wait for laborers to be sent forth into the harvest.



SELF-EXAMINATION.

THE proper way to examine the heart is, to watch its movements while in action, and almost unsuspecting of the inspection. And the way to call forth the affections, is to turn the mental eye upon God, his works and word; upon Jesus Christ, his glorious character, his love, his compassion, his sufficiency and willingness to save.—And another way to make a holy heart beat perceptibly, is **BY VIGOROUS ACTION FOR GOD.** Many Christians, who doubt and fear concerning the existence of spiritual life in their souls, sit down with heavy heart and downcast eye, to feel their own feeble pulse; and while they sit inactive, and almost breathless, to catch the slow and feeble stroke, it always will be feeble; for vigorous action is as indispensable to a vigorous spiritual life, as it is in the animal system, to a vigorous tone. If a man were doubtful whether his vital organs were sound, how would he ascertain the fact? Let him not sit down, to watch, with hesitation and fear, the throbbings of the vital organ; but rather do with his might what his hand findeth to do, and action itself will bring its own evidence. The powerful throbbing of the great organ of life will soon convince him that the central energies are in order, by the blush of health, and muscular tone which their powerful action will send through the system. In like manner, let feeble, downcast, doubting Christians shake off their sloth, and rouse up to action. Let them read, and pray, and act for God with all their might, and the spiritual pulsation will rise, and a spiritual vigor will diffuse itself through the soul.—If Christians would act for God with more decision, they would not need a microscope to make their graces visible.

Spirit of the Pilgrims.

POPULATION

OF THE UNITED STATES.

There is no way in which the physical and moral power of the United States can be illustrated with more advantage, than by giving just views of its immense territory, and of its increasing population. The following tables have been prepared for this purpose. They furnish data for many interesting calculations, particularly as it respects the political and religious influence which must inevitably pass into the hands of the people of the Western States in a very short period.

TABLE I.

Showing the number of square miles belonging to each State and Territory; the population in 1820, with the number employed in agriculture, commerce, and manufactures, and the number of slaves; the population to each square mile; the number of representatives in the national legislature to which each State or Territory is entitled by the present laws: the ratio of increase, per cent., from 1810 to 1820, and an estimate of the population in 1828 of each of the four great divisions of the United States, according to the ratio of increase from 1810 to 1820. In the division of States and Territories, those are denominated "Western," which are watered chiefly, or entirely, by the Mississippi or some of its tributary streams.

	Square Miles.	Pop. in 1820	Pop. to sq. mile.	Employ- ed in Agricul.	Empl. in Com.	Empl. in Manuf.	Slaves in 1820	Rep. in Cong.	Incr. per cent.	Population in 1828 at this rate.	
EASTERN.	Maine	32,600	298,335	9	55,031	4,297	7,643	7	6	30.4	
	N. Hamp.	9,500	244,161	26	52,384	1,068	8,609	6	13.8		
	Vermont	10,300	235,764	23	50,951	776	8,484	5	8.2		
	Mass.	7,500	523,287	70	63,460	13,301	33,464	13	10.9		
	R. Island	1,340	83,069	61	12,559	1,162	6,091	48	2	7.9	
	Conn.	4,700	275,248	58	50,518	3,518	17,541	97	6	5.1	
	Total	65,840	1,659,854	25	284,903	24,122	81,922	145	39	12.7	1,819,500
MIDDLE.	N. York	46,000	1,372,812	30	247,648	9,113	60,038	10,088	34	43.1	
	N. Jersey	8,300	277,575	34	40,812	1,830	15,941	7,555	6	13	
	Penn.	44,000	1,049,398	24	140,801	7,083	60,215	211	26	29.5	
	Del.	2,100	72,749	35	13,259	533	2,821	4,509	1	.1	
	Total	100,400	2,772,534	27	442,520	18,559	139,015	22,363	67	32.8	3,482,174
SOUTHERN.	Maryld	14,000	407,350	29	79,135	4,771	18,640	107,398	9	7	
	Dist. Col.	100	33,039	330	853	512	2,184	10,425	0	37.6	
	Virginia	64,000	1,065,366	17	276,422	4,509	32,336	425,153	22	9.3	
	N. Car.	48,000	638,829	13	174,196	2,551	11,844	205,017	13	15	
	S. Car.	28,000	509,741	18	161,560	2,588	6,488	258,475	9	21.1	
	Georgia	62,000	340,989	6	104,185	2,139	3,557	149,644	7	35.1	
	Alabama	46,000	144,317	3	30,642	452	1,412	47,430	3	442	
	E. Flor.	50,000	12,000						1		
	Total	312,100	3,144,631	10	823,993	17,522	76,461	1,203,551	64	19.4	3,622,515
WESTERN.	Louisia.	48,000	153,407	3	53,941	6,251	6,041	69,064	3	100	
	Mississ.	46,000	75,448	2	22,033	294	650	32,814	1	442	
	Tenn.	40,000	420,813	9	101,919	882	7,860	80,107	9	61	
	Kentuck.	42,000	564,317	13	132,161	1,617	11,779	126,732	12	38.8	
	Ohio	39,000	581,434	15	110,991	1,459	18,956		14	152	
	Indiana	37,000	147,434	4	31,074	429	3,229	190	3	500	
	Illinois	55,000	55,212	1	12,395	233	1,007	917	1	351	
	Missouri	60,000	66,586	1	14,247	495	1,952	10,222	1	236	
	Ark. Ter.	121,000	14,273		3,613	79	179	1,167	1	1244	
	Mic. Ter.	40,000	8,896		1,408	392	196	174	1	88	
	Total	528,000	2,087,820	3	483,842	12,131	51,849	322,287	46	99	3,741,373
	Gr. Total	1,006,340	9,664,839	9	2,035,258	72,334	349,247	1,548,446	216	34	12,665,303

TABLE II.

Containing an estimate of the comparative growth and influence of the four Divisions of the United States. In this estimate minute accuracy cannot be expected, and is not pretended. A general view of the subject, grounded upon the relative progress of the different Divisions for the last ten or fifteen years but supposing a regular diminution in the ratio of increase, especially in the Western States, is all which is attempted. The population in 1820, and the average increase per cent. of the different divisions, for the preceding ten years, are given in the two first columns, that the reader may form his own estimate, if he choose. The proportion of slaves to freemen is supposed to continue the same as at the last census.

Divisions	Popula- tion in 1820	Incr. per ct. from 1810 to 1820	Rep. in Con.	Estimat- ed Pop. in 1830.	As- sum incr. p.c.	Rep. in Con.	Estimat- ed Pop. in 1840.	As- sum incr. p.c.	Rep. in Con.	Estimat- ed Pop. in 1850.	As- sum incr. p.c.	Rep. in Con.
Eastern	1,659,854	12.7	39	1,842,437	11	46	2,026,680	10	50	2,209,081	9	55
Middle	2,772,534	32.8	67	3,465,666	25	86	4,158,799	20	103	4,782,618	15	119
Southern	3,144,631	19.4	64	3,616,325	15	76	4,030,284	12	85	4,393,009	9	93
Western	2,087,820	99	46	3,966,858	90	93	7,140,344	80	167	11,424,550	60	268
Total	9,664,839	34	216	12,891,286		301	17,356,107		405	22,809,258		535

The average increase of the whole United States may be reckoned at 33 per cent. At this rate of increase the population of the whole country will be in 1830, 12,854,235; in 1840, 17,096,132; and in 1850, 22,737,855. The above estimate varies so little from this, that it may be regarded as a pretty correct view of the probable relative growth of the several Divisions mentioned. From this table it appears, that in 1830 the Western States, whose entire population thirty eight years ago, exclusive of Indians, did not amount to 150,000 will contain a greater number of souls, and be entitled to a greater number of representatives in Congress than either of the other divisions. In 1850, even supposing the present rate of increase to have diminished 40 per cent., these States will have a greater population, and a larger number of representatives in the national legislature than all the other Divisions put together. The present ratio of representation in Congress is, *one* representative for 40,000 freemen; *five* slaves are allowed to count the same as *three* freemen. As the population increases the ratio of representation will doubtless increase, the better to suit public convenience; but it cannot alter the *relative* civil power of either division.—The number of slaves in the Southern division in 1820, was 1,203,551;—in the Western division, 322,387.

TABLE III.

Showing the number of inhabitants which different sections of the territory of the United States would sustain, on the supposition that the population to each square mile should, on an average, become equal to that of Massachusetts, or of France, or of Great Britain. The first contains 70 inhabitants to the square mile; the second, 137; and the third, 180. The number to the square mile in the United States, in 1820, and the number in 1850, according to the foregoing calculation, is added.

Divisions.	Square miles.	Population when as dense as Mass.	Population when as dense as France.	Population when as dense as Gr. Britain.	Pop. to sq. m. in 1820	Pop. to sq. m. in 1850
Eastern	65,840	4,608,800	9,020,080	11,851,200	25	34
Middle	100,400	7,028,000	13,754,800	18,072,000	27	52
Southern	312,100	21,847,000	42,757,700	56,178,000	10	14
Western*	668,000	46,760,000	91,516,000	120,240,000	3†	17†
Unorganized	853,000	59,756,200	116,951,420	153,658,800		
	2,000,000	140,000,000	274,000,000	360,000,000		

NOTE.—In preparing the preceding tables, Messrs Morse and Worcester, with other authorities have been consulted. A different statement, in relation to the number of square miles is made in Finley's Philadelphia edition of Malte Brun's Universal Geography. In that the number of square miles in the States and organized Territories is estimated at 1,002,400. In the unorganized Territories as follows.—North West Territory 144,000.—Missouri Territory 930,000.—And the Columbia Territory 288,000,—making these Territories contain 364,000 square miles more than our estimate. Allowing this to be correct, it would vary the calculation in Table III. and make the ultimate superiority of the West still greater.

* Including N. W. Territory.

† Not including N. W. Territory.

STATISTICS OF THE COLLEGES IN THE UNITED STATES,
OBTAINED BY SPECIAL CORRESPONDENCE, BY THE SECRETARY OF THE AMERICAN EDUCATION SOCIETY.

TABLE I.—Containing the proper title of each College; the place of its location; when founded; by whom founded; the name of the President; the number of academic Instructors; the whole number of alumni; the number of alumni living; the number of alumni who have become ministers; the number of the same, living; the number of graduates at the last commencement; the present number of undergraduates in the respective classes; the number of professors of religion in each college; the number of indigent students assisted; the number of volumes in the college library and in the social libraries of the students.—In some cases the spaces are left blank for want of information.

NAME	LOCATION	when foun- ded.	By whom founded.	PRESIDENT OR PROVOST.	No. whole alum. no. A. in living.	No. alum. no. A. in living.	No. Grad. in 1827.	Undergrad. 1827-8. So. Ju. So. Fr. Tot.	Stud. Prof. relig.	Indig. Stud. assis.	Vol. Lib.	Vol. Stud. libr'y.							
Waterville Col.	Waterville Me.	1820	Individuals	Rev. Jeremiah Chapin, D. D.	5	41	39	16	14	14	12	5	13	6	36	11	4	1700	5000
Bowdoin Col.	Brunswick Me.	1794	The State	Rev. William Allen, D. D.	6	325	305	22	21	31	21	30	24	21	96	23	40	7000	4000
Dartmouth Col.	Hanover N. H.	1769	Individuals	Rev. Bennett Tyler, D. D.	7	1498	1207	363	279	36	40	35	37	30	142	53	24	3500	8000
Middlebury Col.	Middlebury Vt.	1800	Individuals	Rev. Joshua Bates, D. D.	6	459	414	162	145	15	23	21	20	18	82	41	18	1800	2256
Harvard Univ.	Cambridge Ms.	1638	The State	Rev. Edward D. Griffin, D. D.	15	4941	1842	1271	287	43	57	61	46	60	226	34	13	2100	10300
Williams Col.	Williamst'n Ms.	1793	State&Indi.	Rev. Heman Humphrey, D. D.	7	658	555	166	175	31	18	18	29	21	86	126	60	2200	2900
Amherst Col.	Amherst Ms.	1821	Individuals	Rev. Francis Wayland, D. D.	9	101	99	23	23	24	42	47	53	67	209	16	6	6000	5500
Brown Univ.	Providence R. I.	1764	Individuals	Rev. Jeremiah Day, D. D. L. D.	6	1119	744	233	194	31	29	25	26	20	100	72	16	8000	65000
Yale College	New Haven Ct.	1701	Individuals	Rt. Rev. T. C. Brownell, D. D. LL. D.	12	4133	2279	965	408	79	85	89	83	78	335	12	10	4000	10000
Washington Col.	Hartford Ct.	1824	Individuals		5	10	9	4	4	4	4	7	12	3	26	4	1	350	600
Geneva College	Geneva N. Y.	1825	Individuals	Rev. William Neil, D. D.	6	259	245	120	111	22	23	27	36	21	109	12	6	500	1600
Dickinson Col.	Carlisle Pa.	1783	Individuals	Rev. Matthew Brown, D. D.	4	325	245	120	111	29	29	34	29	9	101	43	9	500	1600
Jefferson Col.	Canonsburg Pa.	1802	The State	Rev. Andrew Wylie, D. D.	3	135	125	26	24	11	8	11	8	12	39	9	3	400	525
Washington Col.	Washington Pa.	1806	The State	Dr. R. Bruce (principal)	4	29	29	5	5	7	9	10	14	17	50	7	1	500	500
Western Univ.	Pittsburg Pa.	1820	The State	Rev. Timothy Alden	2	10	10												
Allegheny Col.	Meadville Pa.	1815	Individuals	Rev. Adam Empe	6	364	356	9	9	11	17	7	10	6	40	6	3	3400	6000
Wm & Mary Co.	Williamsburg Va.	1691	Wm & Mary	Rev. G. A. Baxter, D. D.	6	364	356	9	9	11	17	7	10	6	40	6	3	3400	6000
Washington Col.	Lexington Va.	1812	Individuals	Rev. M. Waddell, D. D.	7	180	163	8	8	19	28	29	31	14	102	40	6	700	1500
Univ. of Georgia	Athens Geo.	1785	The State	Rev. R. H. Bishop, D. D.	3	180	163	8	8	19	28	29	31	14	102	40	6	700	1500
Miami Univ.	Oxford Ohio	1824	State & Con.	Rev. Philip Lindsey, D. D.	7	40				12	16	17	17	30	80	20	5		
Univ. of Nashville	Nashville Tenn.	1806	State & Con.	Rev. Robert G. Wilson, D. D.	7	40				12	16	17	17	30	80	20	5		
Univers. of Ohio	Athens Ohio	1802	The State		4					3	9	11	10	22	52	21	7		

(To be continued.)

*The columns will be footed in a future number when the Table is completed and a few of the blanks above are filled.

NOTES.

Bowdoin College.—The Library of the Medical School contains 1500 volumes.

Dartmouth College. Efforts are now making to raise a large fund for the erection of buildings &c., and with very cheering prospects of success. The Social Libraries of the students contain a greater number of volumes than those of any other college.

Harvard Univ.—Of the undergraduates 78 are from Boston; 17 from Salem, and 15 from Cambridge: total 110. Whole number, 226. Number of professors of religion and of indigent students assisted, not known.

Williams College.—Beside 34 students who profess religion, several others are regarded as truly pious. The same remark applies to other colleges. In addition to 13 beneficiaries of churches or societies, there are a number of other indigent young men who receive assistance from the funds of the College in their tuition.

Amherst College.—18 members of the Freshmen class study the modern, in room of the ancient languages.

Yale College.—Arrangements are making, to remit the tuition of indigent young men under the patronage of benevolent Societies, who may resort to this College for their education. The situation of such young men, will be, hereafter, in this respect, as eligible at this College, as at any other. The alumni of the College have recently formed a society for raising funds, which promises to afford valuable aid.

Washington College, Conn.—In addition to those who attend a regular course of study, there are 16 students connected with the College, pursuing a partial course.

Jefferson College.—Prior to founding the College, the institution had been in operation as an Academy, and was the first of the kind established west of the Alleghany. While an academy, many students received an education, to the same extent as is usual in Colleges. Including those who received their education here prior to 1802, the whole number of ministers educated is 200. Of the graduates, 40 are now students in Theology, in different stages of their progress. This College has principally depended for endowment and support, on the religious community. About 6000 dollars have been given by pious individuals for the education of poor and pious youth. There are College funds, in addition, to the amount of 7000 dollars.

Alleghany College.—Serious embarrassments have been felt at this institution in

consequence of unexpected delays in the erection of buildings. These embarrassments are likely soon to be removed by the completion of a large and commodious edifice. The Library contains a collection of choice and valuable books. The undergraduates put down in the Table, are styled, Probationers, and become entitled to a degree when they have gone through the prescribed course of study.

Western University.—"Judge Wilkins President of the Board of Trustees. Dr. R. Bruce, Principal." A new building is about to be erected, and a philosophical apparatus and library to be purchased.

William and Mary College.—Few of those who have completed their education have received a regular diploma, owing to peculiar circumstances. The college has suffered a long depression, but is now rising and its prospects are flattering. Of the 106 students put down in the table 54 are said to be in "the classical" and 52 in "the scientific" department. The number in the latter department has, in little more than a year, increased fourfold.

University of Georgia.—Franklin College, which is a term sometimes applied to this institution, is only the name of the buildings. There is no other college in the state.

University of Nashville.—Formerly called Cumberland College; not fully organized until Jan. 1825. The preparatory department contains ninety five pupils and three instructors.—"Poor and pious young men, of good natural talents, who intend to study divinity, and to become ministers of the Gospel, may, without distinction of sect or name, be received as students of this college at one half of the ordinary charges."—*Extract from the Laws.*

Miami University.—"The permanent revenue of the Miami University is derived from a township of land granted by Congress. The College was opened in November 1824, and the first commencement was in Sep. 1826. Its annual revenue at present, from rents and tuition, is something about \$4,000. There are properly no charity students; a definite number is admitted without being charged the usual fees, but are required to act as tutors in the grammar school and the two lower classes in college. The body of the students are from religious families, and about 20 are professors of religion. Eight or ten of the graduates are now students of divinity."

Ohio University.—Organized 1819 or 1820; but did not immediately go into complete operation. Six or eight ministers and as many lawyers have received their education here. Present prospects

of the College encouraging, the Institution being placed upon a good and regular footing. Two townships of land, (which now yield about \$2,900 annually), together with the annual tuition, constitute the support. An Academy connected with the University contains 34 students.

General remark.—In stating the number of "indigent students assisted," beneficiaries of Education Societies seem in some cases intended, and poor students generally in other instances.

Similar returns have been received from several other Colleges, but too late to be inserted in the present Number. These, including a more complete view of the number of students which each state sends to the various Colleges than has ever before been published, will be given in our next; also a table showing when the vacations and commencements occur in the several Colleges.—A statistical view of Theological Seminaries in the United States; and a continuation of the statistical tables of different religious denominations, will be given in the same number.

The publishers acknowledge the receipt of much valuable statistical information from the officers of several Theological Seminaries which will appear in the number for July. Those who have not yet returned the circulars forwarded, whether officers of Colleges or Theological Seminaries, are respectfully requested to do it by the 1st of June.

QUARTERLY LIST

OF ORDINATIONS AND INSTALLATIONS.

Rev. SAMUEL B. WITHERELL, ord. Evangelist, Cong. Norridgewock, Maine. Jan. 3, 1828.
 Rev. Mr. HUBBARD, inst. pastor, Cong. Monson, Me. Jan. 16.
 Rev. GEORGE SHEPARD, ord. pastor cong. Hallowell, Me. Feb. 12.
 Rev. DATUS T. ALLEN, ord. pastor, Baptist. Industry, Me. Feb. 12.
 Rev. JOSIAH T. HAWES, ord. pastor, Cong. Great Falls, Somersworth, N. H. Jan. 23.
 Rev. OREN TRACY, inst. pastor, Bap. New London, N. H. Jan. 30.
 Rev. JOSHUA DODGE, inst. coll. pastor, Congreg. Moultonborough, N. H. Feb. 27.
 Messrs. ABRAHAM S. FRENCH, WM. FRENCH, and ZACCHAEUS BENNETT, ord. deacons Meth. Hawke, N. H. Feb. 21.
 Rev. ASAHEL BIGELOW, ord. pastor, Cong. Walpole, N. H. March 12.
 Rev. HORATIO FLAGG, ord. pastor, Cong. Hubbardston, Vt. Jan. 24.
 Rev. BENJAMIN DOLBEAR, ord. evang. Crafts-bury, Vt. Feb. 16.
 Rev. WILLIAM HARLOW, inst. pastor, Cong. Chequawket, Barnstable, Ma. Nov. 14, 1827.
 Rev. JAMES FITTON, WILLIAM WILEY, JOHN SMYTH, and JAMES ROONEY, ord. priests, Roman Catholic, Boston. Dec. 23.
 Rev. PRESTON CUMMINGS, inst. pastor, Cong. Dighton, Ma. Dec. 26.
 Rev. TYLER THATCHER, ord. Evangelist, Wrentham, Ma. Dec. 26.
 Rev. JUSTIN EDWARDS, D. D. inst. pastor, Cong. Boston. Jan. 1, 1828.
 Rev. JONATHAN ALDRICH, ord. pastor, Baptist, Dedham, Ma. Jan. 3.
 Rev. MILTON BADGER, ord. pastor, Cong. Andover, South Parish, Ma. Jan. 3.
 Rev. DUDLEY PHELPS, ord. pastor, Cong. Haverhill, Ma. Jan. 9.
 Rev. SUMNER G. CLAPP, ord. coll. pastor, Cong. Enfield, Ma. Jan. 9.
 Rev. HOWARD MALCOM, inst. pastor, Baptist, Boston. Jan. 9.
 Rev. SAMUEL A. BUMSTEAD, ord. evang. Presb. Boston. Jan. 31.

Rev. SAMUEL PRESSBURY, ord. pastor, Unitarian, Northfield, Ms. Feb. 27.
 Rev. CHARLES I. WARREN, ord. pastor, Cong. Attleborough, Ms. Feb. 27.
 Rev. WARREN BURTON, ord. past. Unitarian, Lechmere Point, Cambridge, Ms. March 5.
 Rev. THEOPHILUS PACKARD, jun. ord. coll. pastor, Cong. Shelburne, Ms. March 12.
 Rev. EDWARD R. TYLER, ordained pastor, Cong. Middletown, Conn. Dec. 27, 1827.
 Rev. AUGUSTUS B. COLLINS, inst. pastor, Cong. Preston, Conn. Jan. 16.
 Rev. BENSON C. BALDWIN, ord. pastor, Cong. Norwich Falls, Norwich, Conn. Jan. 31.
 Rev. JACOB OSON (coloured man) ord. mission. to Liberia, Episc. Hartford, Conn. Feb. 17.
 Rev. PETER LOCKWOOD, inst. coll. pastor, Presb. Chanaan-Broom Co. N. Y. Dec. 5, 1827.
 Rev. EDWIN HOLMES, ord. pastor, Ref. Protest. Dutch, Johnstown, Columbia co. N. Y. Dec. 19.
 Rev. HORATIO WARNER, ord. evangelist, Baptist. City, Oneondaga co. N. Y. Dec. 19.
 Rev. GEORGE SPAULDING, ord. evangelist, Presb. Madison, Oneida co. N. Y. Jan. 8.
 Rev. JEREMIAH WOOD, ord. evangelist, Presb. Albany, N. Y. Jan. 10.
 Rev. JOSEPH STEEL, ord. evangelist, Presb. Albany, N. Y. Jan. 10.
 Rev. ZENAS CHASE, ord. pastor, Baptist, Sweden, N. Y. Jan. 23.
 Rev. ASHBEL S. WELLS, ord. evangelist, Presb. Utica, N. Y. Jan. 23.
 Rev. JAMES H. THOMAS, inst. pastor, Presb. Canterbury, N. Y. Feb. 12.
 Rev. ROBERT Z. WILLIAMS, ordain. evangelist, Baptist, Trenton, Oneida co. N. Y. Feb. 13.
 Rev. J. E. C. F. FREY, inst. pastor, Baptist, Newark, N. J. Jan. 9.
 Rev. JAMES ROMEYN, inst. pastor, Refor. Dutch, Six-mile-run, Somerset co. N. J. Feb. 3.
 Rev. WILLIAM GRAGE, ord. pastor, Pres. Springfield, N. J. Feb. 3.
 Mr. J. F. ROBINSON, ord. deacon, Episc. Philadelphia, Pa. Feb. 3.
 Rev. HERBERT C. THOMPSON, ord. evangelist, Baptist, Richmond, Va. Feb. 3.
 Mr. JARVIS B. BUXTON, ord. deacon, Episc. Elisabeth City, N. C. Feb. 3.
 Mr. JOHN S. FIELD, ord. deacon, Episc. Charleston, S. C. Feb. 3.
 Rev. STAUNTON S. BURDETT, ord. pastor, Baptist, High-hills-of-Santee, S. C. Dec. 9, 1827.
 Rev. SAMUEL K. SNEED, inst. pastor, Presbyt. Springfield, Washington co. Ky. Dec. 1.
 Rev. WILLIAM L. BUFFETT, inst. pastor, Presb. Atwater, Ohio. Dec. 5.
 Rev. DAVID L. COE, ord. pastor, Presb. Charleston, Ohio. Jan. 16.
 Mr. NATHAN STEM, ord. deacon, Episc. Worthington, Ohio. Jan. 16.
 Rev. JOSEPH PEPOON, ord. evangelist, Presb. Ohio. Feb. 6.

Whole number in the above list 58

DATES.	
Ordinations . . .	43
Installations . . .	15
	58
OFFICES.	
Pastors . . .	34
Evangelists . . .	13
Missionaries . . .	1
Priests . . .	4
Deacons . . .	7
STATES.	
Maine . . .	4
New Hampshire . . .	7
Vermont . . .	2
Massachusetts . . .	18
Connecticut . . .	4
New York . . .	10
New Jersey . . .	3
Pennsylvania . . .	1
Virginia . . .	1
North Carolina . . .	1
South Carolina . . .	2
Kentucky . . .	1
Ohio . . .	4
DENOMINATIONS.	
Congregational . . .	20
Presbyterian . . .	12
Episcopal . . .	5
Baptist . . .	10
Methodist . . .	3
Dutch Reformed . . .	2
Unitarian . . .	2
Roman Catholic . . .	4

QUARTERLY LIST

OF

DEATHS

of Clergymen and Students in Theology.

- Rev. JOSEPH LITCHFIELD, st. 78, Cong. Kittery, Me. Jan. 28. Pastor fifty years.
- Rev. SAMUEL HUTCHINSON, Buckfield, Maine. March 16.
- Rev. FEDERAL BURT, st. 39, Cong. Durham, N.H. Feb. 9. Ed. N. H. Observer.
- Rev. EPHRAIM SAWYER, Baptist, New Haven, Ct. Oct. 14, 1827.
- Rev. JAMES BAILEY, st. 77, Baptist, Sheffield, Vt.
- Rev. REUBEN DODGE, st. 53, Baptist, Stow, Vt.
- Rev. JOEL BRIGGS, st. 71, Baptist, Randolph, Ms. Jan. 18. Pastor forty years.
- Rev. GEORGE OTIS, Episc. Cambridge, Ms. Feb. 25. Rector of Christ Church.
- Rev. JOSEPH LYMAN, D. D. st. 78, Cong. Hatfield, Ms. March 27.
- Rev. LATHROP ROCKWELL, st. 59, Cong. Lyme, Conn. March 14.
- Rev. JOHN R. ST. JOHN, st. 45, Cong. East Lyme, Conn. March 28.
- Rev. PETER COLLINS, st. 57, Methodist, Collinsville, N. Y. Dec. 12, 1827.
- Rev. JOHN YOUNGLOVE, st. 39, Presb. Brunswick, N. Y. Dec. 29. Very suddenly.
- Rev. ORIN CLARK, D. D. st. 40, Episc. Geneva, N. Y. Jan. 24. Rector Trinity Church.
- Rev. JAMES WYTHE, st. 33, Salem, N. Y. Dec. 13.
- Rev. JOHN BASCOM, Presb. Lansing, N. Y.
- Rev. SAMUEL BLATCHFORD, D. D. st. 60, Lansingburgh, N. Y. March 17.
- Rev. JACOB F. RANDOLPH, st. 73, Bapt. Plainfield, N. J. Jan. 18. Pastor 30 years.
- Rev. PETER D. FROELIGH, Ref. Dutch, Aquackanonk, N. J. Feb. 18.
- Rev. JOHN CORNELISON, st. 58, Bergen, N. J.
- Rev. ROBERT RUSSELL, st. 50, Easton, Pa.
- Rev. WILLIAM ELDBRED, Episc. Pennsborough, Pa. Jan. 16.
- Rev. JOSEPH EASTBURN, st. 80, Philadelphia, Pa. Jan. 30. Seamen's friend.
- Rev. SAMUEL S. KENNARD, st. 28, Methodist, Philadelphia, Pa. Feb. 15. Pastor Wesleyan Church.
- Most Rev. AMBROSE MARECHAL, st. 60, Rom. Catholic, Baltimore, Md. Jan. 29. Archbishop of Baltimore.
- Rev. JAMES TURNER, st. 69, Presb. Bedford co. Va. Jan. 8.
- Rev. WILLIAM MAFFIT, st. 59, Fairfax co. Va. March 2.
- Rev. FLEET COOPER, st. 79, Baptist, Sampson co. N. C. Jan. 28. Pastor 50 years.
- Rev. MARTIN ROSS, Baptist, Perquimans co. N. C. Feb. 2. Pastor 40 years Beth. Ch.
- Rev. WILLIAM BROWN, st. 69, Baptist, Person co. N. C. Feb. 23.
- Rev. JOHN LEVERMAN, st. 43, Methodist, Augusta, Geo. March 4.
- Rev. RICHARD NEALY, st. 28, Methodist, Tellico, Tenn. March 1.
- Rev. JOHN FIELD, st. 48, Washington, Mississippi. Aug. 7, 1827.
- Rev. ELISHA ANDREWS, Baptist, Jackson, La. Nov. 24.
- Rev. SALMON GIDDINGS, Presb. St. Louis, Missouri. Feb. 1.
- Rev. TITUS T. BARTON, st. 62, Illinois. Oct. 31, 1827. Suddenly.
- Rev. SAMUEL T. SCOTT, Vincennes, Indiana. Dec. 30.
- Rev. WILLIAM HENDERSON, Shelby co. Kentucky.

Total 38.

SUMMARY.

AGES.		Vermont 3	
From 20 to 30 2		Massachusetts 3	
30 40 3		Connecticut 2	
40 50 4		New York 6	
50 60 6		New Jersey 3	
60 70 5		Pennsylvania 4	
70 80 6		Maryland 1	
80 90 1		Virginia 2	
Not specified 11		North Carolina 3	
Sum of all the ages specified 1535		Georgia 1	
Average age 57		Tennessee 1	
DENOMINATIONS.		Louisiana 1	
Congregational 4		Missouri 1	
Presbyterian 6		Illinois 1	
Baptist 9		Indiana 1	
Methodist 4		Kentucky 1	
Episcopal 3		Mississippi 1	
Dutch Reformed 1		DATES.	
Roman Catholic 1		1827 August 1	
Not specified 10		October 2	
STATES.		November 1	
Maine 2		December 5	
New Hampshire 1		1828 January 9	
		February 7	
		March 8	
		Not specified 5	

AMERICAN MISSIONARIES.

- Rev. JOHN GAMBOLD, Moravian, Spring-Place, Cherokee Nation.
- Rev. WILLIAM LOWRY, Indiana. Drowned Feb. 11, crossing White river.
- Rev. ARD HOYT, Willstown, Cherokee Nation.—March 18. Very suddenly.
- Rev. ELNATHAN GRIDLEY, Caisaira, Cappadocia, Asia. Nov. 1, 1827. Miss. in Palestine.

Total 4

STUDENTS IN THEOLOGY.

- Mr. JOHN GARRET, jun. Et. 28, Greenwich, N. Y. A graduate of Geneva College.
- Mr. GEORGE HUNTINGTON, Et. 31, New York city. March 25. A member of the Junior class in Andover Theol. Sem. from Rome, N. Y.

Total 2

*Whole number in the above list 44.*DOMESTIC CORRESPONDENCE
AND

INTELLIGENCE.

Formation of Societies for Prayer, and for raising funds in aid of the American Education Society.

There is no more encouraging indication of the growing prosperity, and future triumph of the cause of the Ed. Society, than the increasing spirit of prayer which is manifested in its behalf by the pious in different parts of the country. Societies are rapidly forming among males and females, whose object is to observe the Monthly concert on the Tuesday afternoon and evening immediately following the first Monday in the month. They are

rising up in the true spirit of obedience to the great command, "Pray ye the Lord of the harvest;" and their faith and hope are sustained by the assurance, that when He shall give the word, great will be the company of them that publish it.

Letters have been received during the last quarter from Woburn, Ipswich, Sturbridge, Belchertown and Uxbridge, Mass.; from Rindge, N. H.; from Norwalk, Ct.; and from the western part of the state of New York. The following particulars will be read with interest by those who desire that labourers may be sent forth into the fields, white unto the harvest.

Woburn.

Two hundred and forty seven persons have been received into the Congregational Church, in little more than a year; ten stand propounded, thirty more are subjects of christian hope, and numbers in addition attend the inquiry meetings. The revival has continued two years, and is every week adding new triumphs to the cause of Christ. One of the first fruits of this powerful work of divine grace has been to throw a decisive influence into the scale of temperance and of general morality; to awaken an active spirit of benevolence; and to elevate the tone of piety. Not less than seven circles for prayer have been formed in different neighbourhoods, three of males and four of females, agreeably to the plan proposed by the Directors of the American Education Society in a circular address, published in July last. The members of these circles contribute, in aid of the Society, at the close of each meeting, and one concert will probably raise sixty dollars annually. A number of young men, subjects of the work, are about commencing a course of education for the ministry. The same cheering influence has been felt also in the Baptist church in the place.

Sturbridge.

In the year 1812, twenty females united and formed themselves into a society for prayer and benevolent effort, and agreed to meet on the 1st Tuesday in each month. Their first funds were appropriated to aid indigent and pious young men in obtaining an education for the ministry. The Secretary of the Society, in communicating the above, says; "A circumstance which has been noticed by us with special interest in the late history of the American Education Society, is the *Concert of*

prayer, held on the same day, excepting when the month begins on Tuesday, on which our Society has been accustomed to meet for prayer. For fifteen years we have been in the habit of assembling with one accord, on said day, not knowing of any similar associations that united with us. We now feel our hands to be strengthened, and our hearts encouraged, in knowing that many will come together, at the same time, with whom we can unite our supplications in behalf of the same great object."

Western District of New York.

The Rev. James Eells, Corresponding Secretary of the Western Education Society writes, "The plan proposed by the American Education Society of forming Female Auxiliary Societies for observing a Monthly concert for the Education cause, and for raising five dollars or more annually for the Education Society, we design to carry into effect extensively in this section of the country. Nearly thirty Societies are already formed on this plan, and we believe that one or more can be established in almost every town."

We say again; we feel encouraged by these tidings. Friends of Zion! continue as you have begun. The scenes of the Judgment and the retributions of eternity will unfold the mighty influence of your prayers.



PRAYER FOR UNCONVERTED MINISTERS.

A correspondent writes as follows upon this subject.

"Cannot something be done for the conversion of a multitude of ministers who have already taken upon themselves the sacred office of preaching to others, while they themselves are ignorant of the plan of salvation through the atoning blood of Christ, and are preaching error for truth, and denying the Lord that bought them? And now, I would inquire why it is that this class of ministers are not made the subjects of fervent and effectual prayer. Ought they not especially to be remembered by all Christian churches in our concerts of prayer for colleges? These men, above all others, are placed in a most solemn and awfully responsible situation."



THE PIOUS SONS OF MISSIONARIES.

Few applications for patronage will ever be received by the Directors of the

American Education Society with deeper interest, than those which are made by devoted missionaries of the cross for their pious sons, who would emulate the zeal and self denial of their fathers. One such application was made a short time since by a faithful missionary, whose death, alas! we have been called unexpectedly, and with heartfelt grief, to record in the present number of our Journal. Such youth are preeminently, children of the Church; and while the friends of the Education Society have any thing to impart, they will always have a resource to which they can go for the means of qualifying themselves for the ministry. To our missionary brethren in Pagan lands, or in destitute portions of our own country we would say, pray without ceasing for the conversion of your sons—plead with importunity that they may have such a *spirit* as will fit them to be devoted ministers of Christ, and the Education Society will take them at your hands, and having educated them for the sacred office, send them back, if the Lord will, to stand up in your places, and to carry on the work which you have begun.



THE SPIRIT OF CHRISTIAN DEVOTEDNESS INCREASING IN THEOLOGICAL SEMINARIES.

We have long been convinced, that the impulse which has been given to benevolent enterprise, must be accompanied with a corresponding increase of holy zeal in theological students, or half the good which is anticipated will never be realized. To them it belongs, in a great degree, to *execute* the designs which the benevolence of Christians has formed, or is forming, for the salvation of mankind. No institutions are more interesting to the friends of religion, in this view, than Theological Seminaries. If the standard of piety here is low, a dark cloud rests on our prospects, however bright and luminous our sky may be in spots. If a country is to be defended or conquered, an efficient *army* is no less necessary, than a

vigorous public sentiment, or a wise and patriotic cabinet. Every well wisher to the kingdom of Christ will feel new confidence and joy, when he learns that the young and rising soldiers of the cross are evidently growing in devotedness to their Master, and preparing for severe labours in his service. The following resolutions, *unanimously* adopted by the members of the Theological Seminary at Andover, at a late meeting, are offered as proof of this assertion. It expresses no more than *facts* justify us in believing is felt. We add it to similar evidence which has of late been furnished by the members of several Theological Seminaries.

Resolved, that the members of this Seminary view with lively emotion the increasing efforts which are made by the Church to advance the cause of Christ in the world; and that the loud and reiterated calls for ministers of the Gospel to supply the wants of the destitute at home and abroad, present affecting and powerful claims upon the attention of all who are preparing for the ministry, and urge home the question, 'Lord, what wilt thou have me to do?' with new energy.

Resolved, that it is peculiarly incumbent on the members of this Seminary at the present time, to sustain and cherish that spirit of Missionary enterprise which has distinguished the Institution from its foundation; and for this end, to cultivate an increasing spirit of self-denial, holy zeal, and devotedness to God.

Resolved, that while we hear of the death of many faithful and devoted Missionaries who once were members of this Seminary, we still see no cause of discouragement, but rather increasing motives to follow after them, to fill their places, and, if need be, to fall in the same noble effort of invading the kingdom of darkness, and of spreading the triumphs of the cross.

Resolved, that we do most conscientiously hold ourselves in readiness to go wherever God in his providence may call us, and that we will carefully endeavour by much prayer, and serious inquiry, to ascertain the path of our duty."



QUARTERLY VIEW OF THE STATE OF RELIGION IN COLLEGES.

Since our last record on this subject, the day so extensively consecrated to prayer for the Colleges, has passed. A deep interest has been evinced, and the

question, whether God will hear and answer prayer, has been once more put at issue. It would not, indeed, follow that God will not answer prayer if no revivals should exist in the Colleges, for how often is it the case that Christians ask, and receive not, because they ask "amiss?" Should it appear to the eye of God, that the suppliants, mistaking the true ground of confidence, are relying upon *their prayers*, more than upon *HIM*, it would be a sufficient reason why they should be humbled by disappointment. A Catholic might as well hope to be heard and answered for counting his beads, as a Protestant for saying his prayers, if his dependance is placed on these. We must be prepared to *feel* as well as to believe that in God *only*, is our help, or we are not in a proper frame to receive an answer to our prayers. Is there no danger to be apprehended on this ground, in our intercessions for Colleges? May there not be, so much leaning upon an "arm of flesh," as to defeat our hopes? May not pious students and instructors take so much encouragement from the *fact* that Christians are extensively praying for them, as to lessen *personal* responsibility and to relax *personal* effort? And may not Christians place so much dependance upon the *interest* which they believe others take in the subject, as to engage but very imperfectly in the performance of duty themselves? Whatever destroys *personal* feeling and responsibility, in such a case, has a disastrous influence. For what one is, all may by the same process, easily become. So that the machinery may be perfect, while the moving *power* is wholly inadequate, or absolutely wanting.

We are not without some fears that causes like these exist in the present instance. There are indications for good in several of the Colleges, but nothing like a great and powerful revival has yet taken place, so far as we can learn, in any of them. The intelligence which is most cheering is from Yale and Amherst Colleges. In the former, there was more than usual solemnity soon after the late concert. In the quarterly letter of the beneficiaries, dated April 14th, they state, "Though we cannot say that this Divine Agent has been operating in all his power and glory; though we cannot look about us and recognise multitudes of our once thoughtless companions, now as heirs of the heavenly inheritance; yet we rejoice in being able to say that the Lord has been in the midst of us, and brought here and there one to the knowledge of himself. Seven or eight of our number we believe give evidence of having passed from death unto life, and a few others are more or

less concerned for their souls.—We have reason to believe, that the Lord has not forsaken us,—that he is yet waiting to be gracious—and that if the Church does but "hold forth the word of life" by a holy example,—if Christians unite deep humility and a sense of dependance on God with vigorous and decided Christian effort, we shall witness great things. We have many things to encourage us. Many are willing to listen, to Christian conversation, and are ready to attend meetings of inquiry. The work of God continues in the City also with increasing interest, which we trust will have a favorable influence on the members of the Institution."

In Amherst College the prospect is animating. An officer of the College writes, under date of April 5th, "I hardly dare to mention it, but there is at this moment an unusual degree of feeling on the subject of religion in college. A few of the impenitent are serious. Pray for us, and engage all who love Zion to pray for us." More recent information represents the seriousness as extending, and as having already issued in the hopeful conversion of two members of College.

In several other colleges, the pious students are much engaged. Communications from some of them state that the influence of the late concert has been obvious and salutary.



QUARTERLY MEETING OF THE BOARD OF DIRECTORS OF THE AM. ED. SOCIETY.

The Board of Directors held their quarterly meeting on the 9th inst in Boston. Much important business was transacted, and arrangements were made for extended operations. *Thirty Four* additional young men were taken upon the funds, and the usual appropriations made to about two hundred beneficiaries, although the Treasury has been overdrawn nearly a *thousand dollars*. The pledge which has so often been made, we rejoice to say, is about to be taken in earnest, and the friends of a pious and educated ministry are to decide whether it shall be redeemed. Suitable applicants will not be wanting, and if those whom the Lord of the Harvest has made his stewards do not withhold their substance *now* that it is pressingly called for, the number of educated and devoted Missionaries and Pas-

tors will be increased many fold in a short time. The question "Who will go for us," will be answered by a host, each exclaiming *Here am I, send me.*

The Board have revised their system of Rules, and ordered the same to be widely circulated. From these it will be seen that the restriction in regard to members of Theological Seminaries now in the 2d or 3d year of their course is removed, and any such student who sustains the character required, and conforms to the rules, may apply for patronage.

The duties of the Secretary having become very numerous and arduous, the Board authorized their Executive Committee to obtain an Assistant, with the view, especially, of enabling the Secretary to devote more time to the business of organizing Branch and other societies, collecting funds, and visiting the young men under the patronage of the Society.

It was also voted, that Legacies and donations of 500 dollars and under, which may hereafter be made to the Society, instead of being passed to the *permanent* fund as formerly, shall be added to the *contingent* fund for immediate use, unless the donors shall give them a different direction.



TO THE COMMITTEES OF SUPERINTENDENCE OF SCHOLARSHIPS.

Those who have been appointed by the subscribers to Scholarships, to make the annual collections until the Scholarships shall be completed, will please to bear in mind that very much is depending upon their prompt and faithful attention to the trust committed to them. No contributions which are made to the American Education Society can be more certainly or permanently useful, in proportion to their amount, than those which constitute Scholarships. With one such Scholarship the Society hope to educate, upon its present plan, not less than forty ministers of the Gospel in a century. Our friends and helpers who are engaged in establishing such foundations will readily believe that

we are looking to their efforts with no common concern. A glorious and animating prospect is before us. It will not be long, before we shall reap, and our fellow labourers also, an abundant harvest, if we faint not.



The Congregational Church in Lowell, Mass.

It will be recollected that at the last meeting of the Board of Directors of the Amer. Ed. Society, a vote was passed in which the Directors engage to carry forward in his studies one young man for the ministry, with the annual sum of seventy five dollars. In a few days after the meeting, the Young Men's Education Society of Boston resolved to furnish the means of educating *thirty* young men at this rate. The Congregational church, recently gathered in Lowell, and under the pastoral care of Rev. G. C. Beckwith, have adopted the following resolutions, in which the members engage to raise the means for carrying forward one beneficiary. They are inserted in the hope that other churches will follow their example. "If," says the Pastor, "we can support *one* young man, nearly every other church in the state can do the same, and many churches are better able to support *thirty*." Are there not five hundred pastors who could in a few months secure the adoption of the same or similar resolutions, and thus without the difficulty and expense of employing Agents to solicit their benevolence, furnish the American Education Society with the means of receiving *five hundred* additional young men under their patronage? Fathers and Brethren, we need your help. Only give to this cause the comparatively small degree of attention and labour which is necessary to carry these resolutions into effect, and in a few years you will each of you have given to the world a fellow labourer, whose success may equal, if not exceed, the good which you hope to accomplish by a life of personal exertion. The question whether you will make the attempt, is one on which the salvation of hundreds and even thousands of souls may now be suspended. Can you willingly decide it in the negative without an effort?

"*Resolved*, that this church cordially approve of the object of the American Education Society, and of the proposition recently made by its Board of Directors relative to the support of beneficiaries by churches.

Resolved, that we will endeavour to

raise the sum of seventy five dollars annually, for the support of one beneficiary, according to the proposal above agreed to.

Resolved, that this sum be raised in such ways as may from year to year be found expedient, and paid over to the Treasurer of the American Education Society, [or Branch, or Auxiliary, as the case may be] before its anniversary.

Resolved, that the Pastor communicate a copy of the above resolutions to the Secretary of the American Education Society."



Another Bright Example set by Christians in the Western District of New York.

Much as the world is indebted already to the active and fearless spirit of benevolence which exists in this portion of our community, it is, we doubt not, to be far more indebted. The pious and well directed zeal which could devise a plan for filling the land with Bibles, in a few months; which could contrive to impart new energy to one of the oldest, best conducted, and most efficient missionary societies in the Union, and which is now successfully calling around the standard of the Sabbath, the friends of morality and religion from one end of the country to the other, it was not believed would rest till it had made a corresponding effort to multiply the instruments on which it must, under God, ultimately and mainly rely for the accomplishment of its leading object. We were prepared, therefore, to hear of a Convention held for the express purpose of devising "a plan by means of which every young man of piety, indigence, and suitable promise within the Western Districts of this State, might be assisted in the whole course of his education, academical, collegial, and theological, while preparing for the Gospel ministry." This is taking hold of the work in earnest. It is supplying the country with ministers, as Monroe County, of unfading memory, was supplied with Bibles. Let the same resolution be judiciously, but efficiently, and with prayer to God, followed up in every part of the country, and the work is done. The convention referred to, met at Auburn on the 15th of Feb. The Western Education Society is to be modified at its approaching Anniversary at Utica, on the last Wednesday of April in such manner as to consist with this extended system of operations.

Presbyterian Education Society of Kentucky.

A Society, of the above name, was form-

ed a short time since, which has inspired fresh hopes in the hearts of many friends of religion in Kentucky. Hon. Benjamin Mills, President. 7 vice Presidents. Rev. James K. Burch, Cor. Sec'y, Danville Ky.—Michael G. Youce, Treasurer. 24 Directors, 12 Clergymen and 12 Laymen, and an Executive Committee of 7. First annual meeting to be held at Danville, on the Monday after the 1st Wednesday in Oct. 1828. The Executive Committee we are glad to see are determined to rest their claim to patronage on facts. Their address, with quotation marks, is neither more nor less than the "Important question answered by facts," published in our last No. p. 42.

Canada Education and Home Missionary Society.

A Society with this double title was formed at Montreal, Dec. 20, 1827. It will direct its efforts "to educate pious young men for the Gospel Ministry; to assist Congregations that are unable to support a stated minister; and as far as practicable to send the Gospel to the destitute in both Provinces." The X. article of the Constitution declares that "appropriations to beneficiaries and feeble congregations shall be made in the form of loans, without interest: which however may be converted into a permanent grant; and the obligation to refund, cancelled at the discretion of the Board of Directors." We have not been favoured with a list of officers, but understand from the Boston Recorder, that they are a President, two Vice Presidents, a Secretary, a Treasurer, who with seven others constitute a Board of Directors. The Rev. J. S. Christmas is one of the Directors.

TWELFTH ANNIVERSARY.

The 12th Anniversary of the American Education Society will be held in the City of New York, on the second Thursday of May at such hour as shall be notified in the public papers at the time. It is expected that the Society will meet for the election of officers at the Rooms of the American Tract Society in the afternoon, and that the public meeting will be held in the Brick Presbyterian Church in Beekman St. in the Evening. Members of the Society residing in Connecticut, New York and New Jersey are very specially requested to attend.

Receipts into the Treasury of the American Education Society from January 1, to March 31, 1828.

DONATIONS.

Boston, Mary Ann Gibson	1 00
A friend	25
Young Men's Aux. Ed. Society	1060 00
Emily Higgins	1 50
Fem. Ed. Soc. Boston & Vicinity	150 00
Berlin, Fem. Ed. Society	4 35
Beverly, Fem. Ed. Soc.	12 00
Charlestown, a friend by Rev. W. Fay	10 00
Charleston, S. C. Rev. John Dixon, by Joseph Tyler	15 00
Fitzwilliam, N. H. Fem. Ed. Soc.	13 60
Fitsburg, by a member of Rev. Mr. Putnam's Soc. in remembrance of a deceased daughter	1 00
Ipswich, South. Br. Fem. Soc.	12 00
Lowell, Rev. Mr. Beckwith, by Willie & Rand	5 00
Lebanon, Ct. Mrs. Ely, widow of Rev. Zebulon Ely of Lebanon, by W. T. Williams, Esq.	100 00
Longmeadow, Fem. Ed. Soc. by Eunice Colby, Sec'y	6 00
Milford, N. H. John Blunt	5 00
Middlesex Aux. Ed. Soc. by Lemuel Shattuck, Treas.	100 00
Monson, A. W. Porter	5 00
Marshfield, Azel Ames, by D. Noyes	10 00
Norwalk, Con. coll. at Mon. Concert by George St. John, in part of \$60 to be raised	3 00
New York, Hon. Richard Varriack	100 00
Newbury, from two friends, by Rev. Leonard Withington	3 00
Quincy, Mr. Spear	2 50
Richmond, Rev. Edwin W. Dwight, by Rev. Louis Dwight	20 00
Son of Old Hampshire	7 50
Worcester Co. Rel. Char. Soc. by Rev. J. Goff, Treas.	50 00
Coll. at Month. Concert by Do.	27 10
West Newbury, coll. on Thanksgiving day, by Rev. Mr. Couch	12 75
Fem. Ed. Soc. 2d Par. by H. Sanger, Treas.	10 06
Westminster, by a friend	1 00
Woburn, Female Praying Society	5 00—1753 61

ANNUAL SUBSCRIPTIONS.

Norfolk, Conn. Mrs. Sarah Battelle	5 00
Mr. Stephen Goodhue, for 1827-8	10 00—15 00

LIFE SUBSCRIPTIONS.

Boston, Rev. EDWARD BEECHER, by Ladies of Park-street Cong.	40 00
Danvers north parish, Rev. MILTON PALMER BRAMAN, by ladies of his society	40 00
Grafton, Rev. MOSES C. SEARLE, by Fem. Char. Society	40 00—120 00

INCOME FROM SCHOLARSHIPS.

The Vose Scholarship, of Thomas Vose, one year's interest	60 00
The Cutler Scholarship, of F. Cutler	40 00
The First Dorchester Scholarship, of Rev. Dr. Codman, 6 mo's int.	30 00—130 00

INCOME FROM OTHER FUNDS.

Dividend on U. S. Bank Stock	105 00
Balance of an old Note	18 57
Interest on Money loaned	17 03—140 60

Received into the Treasury \$2159 21

NEW HAMPSHIRE BRANCH.

Donations from individuals and societies \$120 06

MAINE BRANCH.

Augusta, A. Redington, a donation	2 00
J. Bridge, jun. B. Davis, J. Gage, ann. \$2 each	6 00
Gardiner, R. H. Gardiner, annuity	2 00
	\$10 00

CONNECTICUT BRANCH.

Weathersfield, from Ladies, interest on Henry Stillman Schol. by Miss E. Williams	67 20
Lisbon, from a few individuals, mostly of Exeter parish, to constitute Rev. Daniel Waldo a life member	30 00
Greenwich, to constitute Rev. Isaac Lewis a life member	30 00
Interest on Money loaned	31 05
Do. on Lavenham Schol. by J. R. Woodbridge	9 00
	\$167 25

PRINCIPAL RECEIVED ON SCHOLARSHIPS.

Brown Emerson Scholarship, Salom, 2d pay.	213 60
Dartmouth Schol. Hanover, N. H. in part	188 98
Dwight Schol. Boston, in part, 2d payment	285 28
Greenwich Schol. Greenwich, Ct. 2d pay't	443 00
Wisner Schol. Boston, in part, rec'd Oct. 1, 1827, and omitted in last Journal	195 00
First Dorchester Scholarship, by Rev. John Codman, D. D. of Dorchester	1000 00
Henry Stillman Scholarship, in part by Dea. T. Stillman	50 00
Lavenham Scholarship, by J. R. Woodbridge	50 00
Linsley Scholarship, by Ladies of So. Society	17 70
New Haven Young Men's Schol. by J. Cross	150 00
— Scholarship, from a number of Gentlemen in Norwich, by H. Strong, Esq.	99 00
Portland, — Scholarship, by Ladies and others	1000 00
	\$3692 56

LEGACIES.

From the late Mrs. Meriam of Oxford, Worcester co. Mass.	\$83 33
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Total in the above lists \$6232 41

Clothing received during the Quarter.

Ipswich, from So. Branch Fem. Soc. 2 prs. Socks.
Fitzwilliam, N. H. Fem. Ed. Soc. 12 yds Blue broad-cloth, and 4 prs. Socks.
Providence, a bundle of Shirts.



Rev. E. CORNELIUS, Sec'y of the General Society, Andover, Mass.

WILLIAM ROPER, Esq. Treas. of Do. Boston.—Donations to be left, *for the present*, at No. 45 Central Wharf; or, if left by ladies, they may be deposited with Mr. Aaron Russell, at the Tract Depository in Hanover Church, who is authorised to receive them.

Rev. BENJAMIN TAPPAN, Sec'y of the Maine Branch, Augusta, Me.

Rev. SAMUEL P. NEWMAN, Treasurer of Do. Brunswick, Me.

Rev. CHARLES B. HADDUCK, Sec'y of the N. H. Branch, Hanover, N. H.
SAMUEL FLETCHER, Esq. Treasurer of Do. Concord, N. H.

Rev. CHARLES WALKER, Sec'y of the North Western Branch, Rutland, Vt.

IRA STEWART, Esq. Treasurer of Do. Middlebury, Vt.

Rev. LEONARD BACON, Sec'y, of Conn. Branch, — New Haven, Ct.

ELIPHALET TERRY, Esq. Treasurer of Do. Hartford, Ct.

Rev. AUSTIN DICKENSON, Sec'y of the Presbyterian Branch, No. 144 Nassau-st. New York.

PETER LUDLOW, Esq. Treasurer of Do. No. 5-40 Franklin street, New York.

Rev. JAMES EELLS, Westmoreland, Oneida co. N. Y. Sec'y Western Education Society, Aux. to the Presb. Branch of A. E. S.

JOHN BRADISH, Esq. Treas. of Do. Utica, N. Y.

THE
QUARTERLY JOURNAL
OF THE
AMERICAN EDUCATION SOCIETY.

No. V.

JULY

1828.

To the editor of the Quarterly Journal of the
American Education Society.

MY DEAR SIR,

Reflection on the subject of the following communication, has led me to feel, that in some respects it would be easier to write a volume than a short letter. Some of the views must necessarily be presented in so compressed a manner, or rather, by such mere outlines, that I fear your readers may not be put in possession of the same train of thought which has passed through my own mind; while, if there was room, it might be spread before them so as effectually to guard against mistaken or imperfect apprehensions of what is meant to be communicated.

The American Ed. Society have taken as high ground, in regard to the *classical* education of the young men under their care, as the state of linguistic study in our country will permit. The Society, if I rightly understand their views, are fully persuaded that it is their duty to maintain this ground, and even to advance still farther, should future circumstances permit.

It is more difficult to express to you my views of this subject than I apprehended, when I contemplated it only at a distance. It has become, too, somewhat of a delicate undertaking, in consequence of the division of opinion about the expediency of pursuing classical studies, which is beginning to develope itself in our country. But as we live in a free

country, and others have the same liberty to express their views which I have, I shall venture to do it frankly and plainly, having no opinions in regard to this subject, which I am desirous either to conceal or to dissemble.

In entering upon the consideration of the topic before me, I must endeavour fairly to state the question which it involves, so as to guard against any mistaken apprehensions in respect to what I am discussing.

The question is not, whether every youth of our country, who receives an education at all which may in any tolerable sense be called liberal, must study the Greek and Roman Classics. For one, I answer most fully and clearly in the negative. Many youth may be well educated for departments of active life, to superintend the affairs of agriculture, of manufactures, of commerce, of various arts, and of some of the practical sciences; nay, of the army and of the navy, in some departments; who never read a Roman or Greek author, in his original language. I will not say that in any of these theatres of action, he would not be *better* prepared for his business, by a knowledge of the classics, than without that knowledge; for I do not believe this to be true. Other things being equal, the man possessed of this knowledge, independently of the source of high and rational pleasure which he has within his own power in consequence of it, and which no

adverse fortune can wrest from him, must always have his mind more enlarged and liberalized, than it would have been without attention to the studies in question ; so that whether he is an agriculturist, a merchant, an artificer, a soldier, or a seaman, he will have more influence over others, more satisfaction in himself, and more power to make improvements in his department of action, than if he were entirely unacquainted with classical studies. KNOWLEDGE IS POWER, in every department of human life and action. The necessary consequence of it is, more or less expansion of the mind ; and as the sequel of this, more enlarged powers of reasoning, of comprehending, of communicating thoughts to others, and of making improvements.

I think it will not be denied by any enlightened man, after the lapse of so many ages, and the experience of all the civilized world, that the study of Greek and Roman Classics does *enlarge* the minds of youth ; nay, such an one will not deny, that even the study of Cherokee, or of any language which gives no access to literature, would enlarge the distinguishing powers of the mind, and render stronger and more tenacious the faculty of the memory. Other things being equal then, a youth liberally educated for any department of action, must be a gainer by a knowledge of the Classics.

Still, as it is averred, that the sacrifice of time necessary to make the acquisitions in question more than overbalances the advantages derived from them ; and as there are very many youth in our land, who aspire to a good education, but whose circumstances do not allow them to consume much time or money in acquiring it ; so I would not at all insist that the study of the classics should make an essential part of their education. My sincere wish is, to see schools, in every part of our country, adapted to train youth in the best manner, for all the various departments of human action and useful-

ness. I do not even wish them all to be run in one mould. I delight in seeing all the varieties of taste, and all the diverse phases of understanding and feeling which different employments, circles of action, education, and objects in view, give to the various classes that compose a mixed and well organized society. I must explicitly, therefore, acquit myself of being understood as disapproving of agricultural and scientific Gymnasias, or of any other kind of institution whatever, by which the means of communicating knowledge useful to any class of our citizens may be obtained. I do most sincerely rejoice to see them rising up in various parts of our land ; and I hope, that ere long they will be so multiplied by public and private beneficence, as to afford opportunity for a liberal education, in every honest branch of human employment.

The question, whether such institutions as those of which I have just spoken, can be safely and properly connected with our higher collegiate Institutions, is a distinct question from that which has respect to the existence of Gymnasias for the arts and sciences. It is one on which I am not called now to give any opinion ; one, too, which the experiments that are making will soon decide ; and one, I may add, that can be fully decided only by experiment. It is proper, that those who doubt the success of this arrangement, should wait for the issue which experiment will give ; and as I class myself with the number of doubters, I consent, before my mind is ultimately made up, to wait for the instruction which must result from the experiments that are now in operation. My sincere wish is, that the experience of those who are making trial, may not prove to be too dearly bought ; and that the community may ultimately gain some important advantages resulting from this experience.

In classing myself among the *doubters*, however, about the mixed courses of education in our Seminaries, I

view them, and speak of them, as they are, *Colleges*, and not *Universities*. The question whether a *proper University* might extend its departments of instruction to every thing that needs to be taught among us, would be a very different one from the question, whether our Colleges, arranged as they have been and still are, can do it with the prospect of success.

I leave the *general* question of education, after these explanations, and contract my circle of observation. And in order to adapt this to the subject immediately before me, I must omit the consideration of the advantages to be derived from a study of the Greek and Roman classics, by those who are to become civilians, lawyers, and physicians. There are men in each of these departments, in our country, who are wanting neither in ability nor inclination to defend those studies, from which they have themselves reaped so ample a harvest; and who surely will not see them laid aside, or spoken of with levity or contumely, without appearing openly for their vindication. To them I most cheerfully leave the task of maintaining the respective claims of their own departments.

I limit myself, then, to the bounds of the question, "Have the American Education Society acted wisely and judiciously, in requiring the youth under their patronage to obtain a *classical*, collegiate education?"

First, I would say, They have a *right* to make such a requisition. The Society is, in all respects, a voluntary one; it is founded and supported wholly by *gratuitous* liberality. It is a necessary consequence of this, that the Society has a *right* to say, in what manner their bounty shall be bestowed, provided the object for which it is appropriated be a lawful one. The Society can educate but a small part of the youth needed for the ministry in our country, and abroad. Of those whom they do educate, they have a right to demand the possession of certain qualities,

adapted to the object for which they are designed, and the acquisition of such a degree and such a kind of knowledge, as they judge to be necessary or important, in order to attain this object in the best manner. These principles are so perfectly plain, in regard to matter of *right*, that I deem it unnecessary to do any thing more than to state them.

In demanding, however, that all the young men under their care shall obtain a *classical*, liberal education, I do not understand the Society as at all expressing the opinion, that *all* who preach the gospel, must necessarily be educated in this manner. Certainly they do not intend to be so understood, any more than the Founders of our Seminary designed to be understood as expressing the opinion, that *all* who study theology, should first obtain a *collegiate* education, and then go through with a three years' course of study, such as our laws prescribe. The directors of your Society mean to say, and mean *merely* to say, that the bounty of the Society is to be given to a particular class of young men, who pursue a widely extended course of study, that will occupy some 7 or 8 years, at least, including academic and professional study. They say, "We will assist young men of this class, because the nature of the course in which they are engaged makes it very expensive; and because we believe, that those who are qualified by such an extensive course, will be more useful to the church and to the world, than they otherwise would be."

Can there be any question whether they have a *right* to act in accordance with this?

In respect to others, who enter the ministry, after a short and more limited course of study, I do not understand the directors of your Society as frowning upon them. One and all wish to see the number of faithful ministers greatly increased. And if your Society design not only to make faithful, but also *able* ministers of the gospel, surely the object which they

have in view, must be approved, by every sober and considerate man.

For my own part, I hope to see the day, when a thousand will be employed in teaching the principles of the Christian religion, where one is now employed. I have no apprehension that instruction of this nature is to be confined solely to those who are learned in the classics; or even to those who are liberally educated, in the higher sense of this expression. I do hope, most fervently hope, that the day is coming, when Christians of every rank in life, who understand the plain and essential principles of the gospel, will, one and all, feel their obligation to urge them upon others around them. So did the primitive Christians. They that were scattered abroad, on the occasion of the persecution which followed the death of the martyr Stephen, went every where preaching, [i. e. inculcating, teaching] the word, Acts 8: 1, 4. These were not the apostles, Acts 8: 1; but other Christians belonging to the church at Jerusalem. And the same spirit, if it now existed among Christians, would lead to the same consequences. All who had any proper conception of the importance of divine truth, would not cease to speak of it, and to urge it upon others. The blessed institution of Sabbath Schools is beginning to shew the importance and the practicability of this great principle of Christian action to the church, at the present time. After slumbering for ages over her duty, the church, (I mean the private members of it), are beginning to learn, that they have something to do, by their own *personal* efforts for him who redeemed them; and that *they* are to be active in his service, as well as the more formally consecrated ministers of his word.

All I would say on this subject is, *Let every Christian teach, so far as he has opportunity, what he understands himself*; and undertake no more than this. A regard to this simple maxim would effectually prevent all such lay-preaching as would be likely to

do injury to the church. The *official*, formal duties of the ministry, I would be one of the last to assign to private individuals, not consecrated to the sacred office. But, while the whole system of teaching should be under the guidance and control of the minister, let him bring into the service of God and the church every aid within his power. It is in this way, that a new day is to dawn on the church. Sabbath Schools and Bible Classes are the harbingers of that day. They shew the correctness of the principles which I have now been advocating; and shew, too, how imaginary are the fears of those, who are accustomed to declaim with so much vehemence against lay-teaching. Where is the minister, that has done his duty in regard to these modes of instruction, who has not found *lay-teachers* (such as I have described), a powerful auxiliary in the great business of his vocation?

I have now explained myself, as I would hope, in such a manner as to prevent being misunderstood, in regard to teachers who may be employed in the church. The church needs teachers of all sorts; teachers for high and low, for rich and poor, for learned and unlearned, for children and for adults. Why should she not have them? If it be granted that she ought to have them, then I ask, Is it not proper to aim at multiplying the number of *able* and *learned* teachers, as well as others, and thus aim at accomplishing the most extensive good in the power of those, who are endeavouring to raise up advocates for the cause of religion? And who shall do this, or how shall this be accomplished, if such means as your Society possesses, be not employed for this purpose?

But I shall be told here, perhaps, that such as differ in opinion from your Directors, in regard to the subject of *classical* education, do not contend for an *uneducated* ministry. They wish to have preachers well educated; but they believe that a knowledge of the classics is not important,

much less indispensable, for this purpose.

Here then comes the question, for the discussion of which all I have yet said is designed to be only preparatory. *Is the study of the Latin and Greek classics important to those who are educated for the ministry? And on what grounds, does an affirmative answer to this question rest?*

It were easy to write a volume here, but I must content myself with presenting a mere synopsis of contents which might be expanded into one. This I shall do, with as much brevity as possible; appealing to those who may read this communication, with a request that they would supply the thoughts to which the hints that I shall give may lead; and then weigh the whole maturely, before they pass sentence upon the doings of the Ed. Soc.

The study of the Greek and Roman classics, as now arranged in our country, usually occupies a good portion of the time that elapses, between the ages of 9 and 14 or 15 years, i. e. it occupies some 5 or 6 years, for boys; but much less than this, for young men who come to it at a more advanced age. But whether more or less time be devoted to it, between the ages of 7 and 25, it will be allowed by all, that the time is precious; for this is the golden age of life, in regard to the means which it professes of laying the foundations of future acquisition and usefulness broad and deep. Is the pursuit of classical literature worth the time expended upon it? In particular is it important enough for one who designs to become a minister of the gospel, to justify the expending of so much time and money upon it?

Without hesitation, and from the deepest and fullest conviction of my heart, I answer, Yes. I would I could answer so loud, as to be heard in every part of my country, and that even the recesses of the wilderness might listen, and consider well the subject.

My reasons for such an answer shall be now stated.

(1) It will not be denied, that *the study of any foreign language improves the faculty of memory in youth*. Certainly, then, the study of Latin and Greek will aid in such improvement. Nay, it will do this in a manner that is peculiar, on account of the deep interests which are connected with the knowledge of them, and which make them an object of desire to every youth, who wishes to become eminent in usefulness. The memory, like every other faculty of body and mind, is directly improved by exercise; exercise habitual and often repeated. And as language is a gift which distinguishes man from all the creation around him, and the acquisition of it a thing consonant with our nature and adapted to our faculties; so the exercises necessary to acquire it, are peculiarly suited to the powers of which we are possessed. They improve and strengthen them.

These considerations are so obvious, that I need not dwell upon them. Equally so is the

(2d) Consideration, which I shall now suggest; viz. *that the faculty of making nice distinctions between things that differ, is greatly improved by the study of the Classics*. No one, at all acquainted with any foreign language, can be ignorant of the fact, that there are, in such a language, a multitude of words of almost all sorts, which can never be exactly translated by any words in our own tongue, that directly and fully correspond to them. The obvious reason of this is, that every nation has more or less of habits, manners, customs, laws, modes of thinking and reasoning, natural objects, climate, soil, productions, government, foreign relations, &c. that are *peculiar* to itself. Now as all the language which is current among any people, arises from the necessity of communicating their thoughts, feelings, and desires to each other; and as these are most intimately connected with, and dependent upon, the *peculiar* objects, &c. existing among them; so it follows, of course, that the lan-

guage of each nation will have more or less in it, which cannot be translated literally and verbatim into the language of any foreign nation, because this language has not been modified by the peculiarities which have operated on the language of another nation. One single example will shew what I mean. Let any one translate into English, the Roman *tribunus, consul, praetor, aedilis*, etc; and on the other hand let him translate into Latin, *the brig was hulled by a broad-side from a man of war*. A very few experiments of this nature, will throw full light on what I have just affirmed, and will serve to satisfy any reflecting mind, that great care, and great power of making nice distinctions, must be requisite, in order to translate out of one language into another, especially when the second is very different in its character, and remote as to time and place, from the first.

All must admit, now, that the power of making nice distinctions, of separating things which to the ignorant and inexperienced appear to be alike, but which are truly diverse, is one of the most important powers ever acquired and exercised by the human mind. I must believe, that linguistic study, directed as it should be, viz. to acquire a knowledge of *things* that are designated by the words of a foreign language, is one of the most important means of improving and strengthening the faculty of nice discernment, that is within the reach of any young man. If I might be permitted to add my own personal testimony on this point, I would say, that I owe more to it, as to what little of acquisition I have made in this way, than to all my other studies. In early life, I was enamoured with mathematics, and pursued them with great delight, and (unless my instructors flattered me) with some success. Afterwards I engaged in the study of law, and read with deep interest and unabated ardour, among other books, Fearn's *on Contingent Remainders*; a book which is

yet, I believe, without a parallel in its department for acuteness, profoundness, and nicety of distinctions. I derived sensible benefit from this study. It created a thirst for works of a solid nature, in which discussion and reasoning were employed. I have read also, with much pleasure and improvement, Brown's philosophical works, which have lately been spread over our country. But after all, I must say, from the fullest conviction, that the modicum of improvement which I have made, is to be principally attributed to the study of sacred classics, and in connection with these, the classics of Greece and Rome. It is not so much the *information*, that I obtain from the Latin and Greek classics, which I prize, as it is the stimulus to the mind which the study of them affords, and the discipline in making nice distinctions, in matters of taste, and language, and thought, which this demands. It is not all the arguments, nor all the confident assertions, nor all the authority of men in any station or credit on earth, that can alter my conviction on this subject. What I feel and am conscious of, I cannot be led to deny by any assertions, however confident. What I know from experience, I cannot renounce, out of complaisance to theory. I can only add, here, that I am utterly astonished to see and hear those, who have professedly devoted themselves to the study of the classics, come forward and avow that it is comparatively worthless. I can only say, that as they have studied them, this may be true, for aught that I know; but a mistaken and empty pursuit of classical knowledge can never prove, that one well directed may not produce a harvest truly fruitful.

But I am dwelling too long on this topic, which I touch with a trembling hand, lest I may seem to say something that delicacy would forbid me to say. I return to the assigning of reasons, why candidates for the sacred office should be accomplished for higher usefulness in their depart-

ment, by the pursuit of linguistic study.

(3) *The study of the Classics greatly improves the ability to command words adapted exactly to express the shades of ideas, which one wishes to communicate.* The difficulties of translating rightly, that have been suggested under my second head, afford a ready solution of this problem. How can one transfer ideas from a foreign language to his own, to which there are no words in his own that exactly correspond? He cannot, without periphrasis; and periphrasis, in order to be accurate, requires the greatest nicety of attention. He will ordinarily make a great number of trials, in translating a very difficult word or phrase, before he succeeds to his satisfaction. This very trial, often repeated, is that discipline above all others, which leads him to a nice and exact choice of language, in order to communicate ideas; and this is one of the most important acquisitions made by education, either for a speaker or a writer.

I have never yet engaged in any exercise, which afforded more salutary discipline of this sort, than that of translating difficult passages from a foreign language. I have sometimes spent whole hours, on even a preposition or an adverb; but I am very certain, that few of my hours have been spent to better purpose, in their influence over the habits of the mind.

(4) *The study of the classics, is one of the best means of improving the taste for good writing and speaking, and thus of promoting an important purpose in respect to improvement in eloquence.* Who would not send a young man, entering upon the business of a painter, to study the works of Raphael, of Michael Angelo, of Correggio, and others of a similar character? Who would not send a young statuary to study the models of the Grecian artists? I hold it to be useless to bring forward arguments, after the lapse of so many centuries, during which all men have been agreed, to shew that some of the finest and most perfect models of style and eloquence,

are found in the Greek and Roman classics. I may take this for granted.

The same common sense, then, that would send a young painter to study the works of Raphael, would send a youth who is aspiring to be a public speaker and writer, to study the Greek and Roman Classics. We are creatures of imitation. We need excitement, powerful excitement, in order to develop the talents which we have. Both of these principles act upon a young man, who engages in a proper manner in the study of the Classics. How can the influence of such exquisite models upon a susceptible youth, be otherwise than beneficial in regard to style? It cannot. This influence may be lost by studies ill directed. It may fail in some cases, where it finds no adequate understanding and native taste, on which it can operate. But this is no argument against the nature and beneficial effects of the thing itself. If it be said, now, that the study of modern European languages may answer the same purposes, which I have enumerated under my first, second, and third heads; yet here is a distinction, under my fourth head, which separates the Roman and Greek classics widely from most modern languages. The German, the French, the Italian, the Spanish, though all abounding in works worthy of perusal, do not afford, in point of taste and eloquence, any thing that will compare with the finest Greek and Roman models. I know some will dissent from this opinion; but I believe those who have studied both the ancient and the modern, will in general agree with me.

(5) *The study of Latin and Greek authors is necessary to a good knowledge of the nature and structure of our own language.* Our language is confessedly made up, in a great proportion, of Latin and Greek words, i. e. of words derived from those languages. I venture on the assertion, therefore, that our language cannot be *radically* understood, as to its grammar and etymology, without a knowledge of those lan-

guages. Nay, I challenge all those who disapprove of classical study, to point out one good grammarian or lexicographer, in the English language, who was, or is, ignorant of the Classics. I call on them to shew the possibility of acquiring and sustaining this character, without such a knowledge.

(6) *Our own English classics cannot be read, and thoroughly understood, without the knowledge in question.* Nothing is more certain, than that all the best writers and speakers in our language, have been, and are, classical scholars. Shall I name Milton, Pope, Dryden, Cowper, Addison, Steele, Johnson, Gray, Goldsmith, Hume, Gibbon, Robertson, and others of the present time, standing with or near them? Shall I go into the departments of theology, of law, or of medical science, and name standard authors? And need I say, that not one of these can be found, who was destitute of the knowledge in question? How then are their works to be understood, I mean *radically* and *fully* comprehended, without a knowledge similar to theirs? Where is there (I had almost said) a single page in the whole, which does not contain some implied or express reference, in some shape or other, to the classics, or which has not received some modification from this source? Can any man understand the *Paradise Lost*, for example, who is not read in the classics? The thing is impossible. And it is as really true, of a great part of the highest and best models, in English literature. An entire comprehension of them is out of question, to a man not furnished with a store of classical knowledge.

I am aware that I shall be told here, that such knowledge may be acquired by reading *translations* of the classics, without spending one's time to acquire a knowledge of the *originals*. Of this I shall take notice in the sequel, under another division of my subject.

(7) *The study of Latin and Greek is important to the young theologian,*

because they are the key necessary to unlock the stores of theological learning.

Of the Greek this is plainly true; because the New Testament was written in Greek, and one of the most interesting and important of all the versions of the Old Testament, is in Greek. Of Latin it is true, because a great part of all the theological learning in the world is in that language; and in books, too, which never have been, and probably never will be translated. Besides this, nearly all the most important Lexicons, Grammars, and Commentaries, that have respect to the original languages of the Bible, have been, and still are, composed in Latin. Unless then the student in theology is to renounce forever all hopes of access to these rich, boundless, and overflowing sources, he must acquire a knowledge of Latin.

What student in theology, too, who has it in his power, will neglect to acquire the ability to peruse the Greek and Latin fathers, those burning and shining lights of the ancient Christian world, a great part of whose works never have been, and never will be translated? Who that has opportunity can neglect this, without subjecting himself to the condemnation of the slothful servant in the parable?

Then as to a knowledge of the Hebrew, it is next to impossible to get even a smattering of it, without some good knowledge of Latin and Greek, particularly of Latin. Almost all the best helps, as has just been stated, are in Latin. They will long be so, if not always. And besides this, the discipline which results from the study of the Greek and Roman Classics, is altogether necessary in order to make a due proficiency in the Hebrew.

Here now is so plain a case of the absolute necessity of Latin and Greek studies, that I should be willing to rest the whole cause upon it, in respect to vindicating the measures of the Education Society. The

common allegation, that we may read classical authors in good translations, will not apply here. Translations do not exist, of a great part of the books which a student must peruse, who pursues the study of the original languages of the Scriptures. Plainly, then, he must either dispense wholly with this study, and content himself with such translations of the Bible as he can get, or he must be acquainted with classical languages in order to pursue the study of the originals for himself.

We come, then, by such a course of reasoning, directly to the question, *Whether the young men, patronized by the Education Society, should be expected and required to make themselves acquainted with the original Hebrew and Greek Scriptures.*

Into this question my limits forbid me to go at large. A few hints only, and I pass on to other topics.

In the first place, then, I ask every man who has read Homer and Virgil, whether any *translation* of them in our language furnishes him with a complete likeness of the originals? There never has been but one answer to this question; and there never can be but one, unless it be made out under the influence of feelings excited by dispute, and a determination at all adventures to carry a point. Pope's Homer is *Pope's*; and Dryden's Virgil is *Dryden's*. The Greek and the Latin author are both invested with modern costume, and drawn in the colouring of the present day. Even Cowper has not given us the *old* Homer, but a kind of *new* one. And surely, if the talents and enthusiasm of such translators, and the extraordinary powers which they had as to command of language, and the deep acquaintance which they had with the classics, and with the true nature and spirit of poetry; if all these combined were not adequate to give us a true portrait of Homer or Virgil; then what must be said of the many inferior translators, who have laboured to present us with a correct view of the other classics?

What is true here, is true of all the translations of the Scriptures, which have yet appeared in our language. I am not speaking now, of the *sentiments* which the Bible contains—of its precepts and its penalties—which are so plain, that even the worst translation that ever was made of the Scriptures has not rendered them, for the most part, either obscure or dubious; and certainly, our venerable and excellent English translation has made them very plain. What men could do, in their age and with their means, our English translators did accomplish. Their work remains, to the present hour, one of the noblest in its kind which has yet been accomplished. But all the divine features of the original, no translator has ever conveyed; perhaps, nay probably, none ever will be able to convey them. There are ten thousand thousand tints of light and shade, in the original picture, drawn by a hand that was guided by the power above, which no copyist has yet possessed ability to transfer to his imitation.

I advance a step farther. I aver, that there are some passages in our English Version of the Scriptures, which are dark; nay, some absolutely without meaning, to a mere English reader. For example; what will such a reader understand by this expression, "For this cause ought a woman to have power on her head, because of the angels? 1 Cor. 11: 10." I might easily swell the list of passages dark like this, and then ask, How is a minister of the Gospel, unacquainted with the original Scriptures, to solve such difficulties? I shall be answered probably by the declaration, that he may consult Commentators, in case of difficulties like these. But this is not a satisfactory answer. Those Commentators, who give an *adequate* explanation of obscure phraseology, give one grounded in *philology*, and intelligible only through the medium of philology. He may consult, then, in vain. He cannot understand either what they

speaking, nor whereof they affirm. And even if he could, without a knowledge of his own, how can he judge whether the explanation given is probable, or improbable? It is impossible; and all his inquiries, therefore, must end in disappointment, or be almost altogether nugatory.

Nothing can be plainer, than that any one unskilled in the original Scriptures must cast himself, almost if not quite implicitly, upon the credit of those whom he consults, for the meaning of the word of God. If an enemy of evangelical truth avers, when a passage is cited from our Version in defence of such truth, that the original does not mean so or so, according to the interpretation given by the advocate for evangelical sentiment, how is the latter to contradict this? Shall he apply to Commentators? He may; but then they give reasons which he does not understand; or they may be controverted by critical reasons, of which he is altogether unable to form a correct judgment. Shall the young men preparing for the ministry, aim at freeing themselves from such a state of dependence, from such a bondage, as this?

I answer, Yes. If I had a hundred voices, I would answer Yes with them all. If I were a Roman Catholic, I could then take the exposition which an *infallible* church or Pope has given, of any and every part of Scripture. I should never need any other argument in favour of my interpretation, excepting evidence that an *infallible* expositor had decided in favour of it. But being a Protestant, and having as yet never been able to find an infallible expositor, since the days of inspiration have passed away, I value the privilege of examining opinions advanced upon the meaning of the Scriptures, more than all the treasures of earth. I do most ardently desire that every minister of the divine word should enjoy the like privilege, who can by any means attain it.

"But if the English Translation of the Bible be obscure in many places,

how are the common people to understand it? And how can they be said to have any Bible?" Questions often put, in order to silence such reasoning as I have been advancing; but which do not at all embarrass my own mind. My answer is, that the common people are to understand the difficult passages of the Bible, by having them explained by their ministers; and that their ministers will be able to *explain* them, only when they study and *understand* them. So the great head of the Church designed it should be; for he instituted the ministry for this very purpose.

I shall be asked again, "If no translation of the Scriptures can be made, which will give an adequate view of the Original, then what good purpose will the study of that Original answer, since you yourself aver, that it can never be fully represented by any Version?"

An answer is not difficult. A proper view of the original will inspire feelings and views, which will give birth to many thoughts and reflections leading the reader himself to new and better apprehensions of the meaning of the sacred word, and enabling him to communicate them in a manner at once more interesting and intelligible. I will communicate my ideas of this important part of our subject, by an appeal to other things, which will be intelligible to all your readers.

Suppose a person is to lecture on the art of painting; and in particular, on the works of the great masters of this art. Shall he prepare himself, by the study of mere *copies* of Raphael, Michael Angelo, and Correggio's works; or shall he go at once to the originals in all their exquisite beauty and perfection; with all their light and shade, with all their finished touches and graces that cannot be copied? The whole world can give but one answer.

Again; I want to describe the beauties of nature—the glories of the visible creation around me—the heavens decked with shining worlds

—the earth covered with fruits and flowers, adorned with copse and field, variegated with hills and mountains, intersected by rivulets and majestic streams; shall I go now to the celestial globe for the one; and to the landscapes of even Reubens and Van Dyke for the other? The merest child, who gazes on the azure vault of heaven with rapture, and ranges with delight the fields, and flowery beds, and hills, and dales, of the natural world, will answer this question as correctly as the astronomer, the botanist, and the geologist.

Apply these principles to the case before us. I want to make a copy of sketches drawn in the book of God. Shall I go, now, to the Original, drawn by hands guided by skill divine, painted in colours of heavenly origin, and finished with all the exquisite light, and shade, and symmetry, which the pencil of an Omniscient Artist has given; shall I gaze on this, until my whole soul is stirred within me, and I am rapt into admiration, and wonder, and love, and my feelings catch something of the enthusiasm which the original author felt; and in this frame make an effort to draw a sketch for others; Or shall I limit myself to an imperfect, a more or less untrue, copy of a divine Original, and sit down contented with the belief, that I have a competent view of the Original itself? I need not, and will not answer this question; because I know there can be but one opinion respecting it.

In a word, (for I must cut short this topic), who will communicate the most intelligible and impressive view of what the Scriptures contain, to the people who are to be instructed; he who has surveyed, with his own eyes, all the beauty and glory of the original; or he who has seen them only in an imperfect copy?—Who will defend the meaning of the Scriptures in the best manner; he who can appeal to the Original, and make others to feel the weight of his appeal; or he who is obliged to take things at second hand, and to cast

himself on the assertions and the belief of others?

If the answer to such questions is plain, then it is equally plain, that *classical* study must be required of young men, designed for the ministry; for without this, to attain to proper and adequate knowledge of the original Scriptures is really out of question, if respect be had to the apparatus for study which has as yet been furnished.

But I am going on to make a book. I will stop short, then, and leave the thousand interesting topics connected with what is here briefly hinted, in order to proceed in my task. I observe then,

(7) That as the young men, who enter upon the ministry, at the present time, are considered as volunteers to go where the interests of the church require them to go, and consequently to embark in missionary enterprises to foreign countries and nations, *a knowledge of the Original Scriptures, and consequently of the Classics, is absolutely essential to them.*

When converts are made among the heathen, the Scriptures must be translated for them. How? Shall they be translated from our English Version? The very idea is absurd, to a man versed in the nature of this business. All translations made in this way, will speedily go into desuetude; and at most, can never be considered as any thing more than a preparation for a Version of the Originals. But shall not our Missionaries translate the Scriptures? Yes, they may; they must. Then they must prepare for this, by a previous course of discipline in linguistic study; i. e. they should study the Classics.

(8) *The very nature of the Christian religion, and the duties of a Christian minister, demand of him that he should be as enlightened and learned as his opportunities will enable him to be.*

If he is "to call no man *Master*, on earth," he must at least become, in some good measure independent of human *authority*, as to matters of faith. He should himself be qualified

to examine, and to judge. No greater evil can befall the church, than an ignorant ministry, who can be swayed by the cunning and craft of designing men. From this very source, the dark ages of Romish superstition flowed. May God defend his Church from the return of times like those ! An ignorant Clergy must always be exposed to superstition, and misrepresentation of the Scriptures. A learned and pious ministry, is the most effectual of all human barriers against these evils.

It is the duty of Christian ministers, to strive after all the *moral* (not political) influence which they can attain to, in behalf of the cause of their divine Master. If they sustain a good character for piety, classical knowledge will greatly increase this influence. Say what we will, KNOWLEDGE IS POWER. And the belief among a people, that their minister understands the classics, sacred and profane, must always increase the respect which they will pay to his opinions and views of the doctrines of religion.

(9) *Who are to be the instructors and guardians of youth ? Who are to be principal actors in our Schools and Colleges ?* Ministers of the gospel. They always have been so ; I trust they always will be, in every Christian land. But how is an unlearned ministry to teach ? Some one may say, perhaps, "The study of the Classics is to be given up, and then this knowledge will not be needed." But this I will not, cannot, believe. So long as there is taste in the world, and a proper sense of the most successful discipline of the human mind, it will not be given up. It will no doubt, be extended. *Classics* will not, I trust, at some future day, mean merely *heathen* authors. It will comprise the SACRED BOOKS ; It will embrace more or less of the Latin and Greek *Fathers*. It is indeed a singular thing that Christians should talk of a *truly* liberal education in the languages, which overlooks these most important of all Classics. But better days

are coming upon the church, and new views on this great subject, I think, must ultimately prevail among all reflecting Christian men. The time will come, when Moses, and David, and Isaiah, and Paul, and John, will be regarded as worthy of as much attention in colleges, as Horace, and Virgil, and Pindar, and Homer ; nay, when the immortal Christian worthies, Origen and Chrysostom, and Basil, and Gregory Nazianzen, and Eusebius, and Cyprian, and Lactantius and Jerome, will enforce their claims on the attention of the young men in our colleges, who are desirous to make heathenism a *subordinate*, and not an exclusive study.

Should this happy day speedily dawn, the rising ministry ought to prepare for it. They are not to give up one of the most important of all influences which they have, that of instructors, for want of a little effort, and a little expense.

I know that those who decry the study of the languages, aver that they do not mean to have all candidates for the ministry abandon it ; they would have some critics and commentators, and defenders of the church educated on an extensive plan. But how is this to be accomplished if our public Institutions cease to pursue classical studies, and they become unpopular. It is idle to think of this, for it would be impossible, in a little time, to procure the necessary means for the higher education in question ; and if they could be procured, what inducement would there be to become critics and commentators, when no readers of such authors could be found ?

It were easy to proffer additional reasons ; but want of time and of room prevent. I cannot close, however, without making some remarks of a miscellaneous nature, on the subject which has been discussed.

My first remark is, that the same kind of reasoning, in most respects, which I have employed above, may be very justly employed with regard to the professions of Law and Medi-

cine. Thousands of valuable books, in both of these professions, are in Latin; and some, in Greek. An *original* investigator, then, can no man ever be in either of these sciences, who is destitute of a classical education. He must always be dependent on his interpreters, and always be exposed, of course, to feel and to have others feel, that his intelligence is, in many important respects, merely *second-handed*. If the interpretation of a Latin or Greek source is called in question, he can never offer any philological reasons of his own, to shew that there is no good ground to call it in question.

I know it is said, here, that after all, the student in the classics is dependent for his knowledge, on his lexicons, and grammars, and commentaries, and virtually relies, at last, upon the opinions of others. But this is not the true state of the case. The child and the youth of tender years, does indeed rely on his nurses, and on his vocabularies, for the meaning of words in his own vernacular tongue. But when he has grown up, and has thoroughly studied his mother-tongue, he needs not Dr. Johnson's Dictionary to tell him what the words mean, to which he is accustomed. And even if that Dictionary should give a wrong account of the meaning of a word, he will not feel bound by it, but be able to correct the error, from the sources of his own knowledge.

So will it be, in regard to those who study thoroughly the Classics, either profane or sacred. In due time they will be able to correct lexicographers and commentators, where they are erroneous. They will become fitted to make lexicons themselves; and therefore will only be *aided*, not *guided*, by those of others.

My second remark is, that all young men, who aspire to the office of the ministry, and neglect classical studies, do, by that very neglect, exclude themselves, through life, from being radical and profound investigators, in respect to any topic of theology or of exegesis.

This lies upon the face of what has been said above. Without such knowledge, they can never examine for themselves a great proportion of original sources. Nor is there one chance in a thousand, that they will ever acquire this knowledge, unless they do it before they commence preaching; as experience abundantly shews. The question, then, whether the American Education Society shall demand of the young men under its care the attainment of *classical* knowledge, is the question, whether their young men shall be fitted to investigate the original sources of theological knowledge, or be trained up for a more limited sphere of action and usefulness.

On this question, I do hope, I hope in God, they will never doubt or hesitate. Why should they content themselves with sending labourers into the vineyard fitted to cultivate a small field, when they may send those who can cultivate a large one? They have the means, certainly they *may* have them, of imparting the qualifications necessary for more extended action, and more important and widely diffused influence. The judicious and reflecting laymen of our country are even in advance of the clergy, in their views on this subject; and when their charity is asked, with a view to accomplish this end, experience has proved that they will not refuse it. Hold fast then, my dear Sir, the position which you and your benevolent coadjutors have taken; and never doubt that the good sense of an enlightened community will support you in it.

I am fully aware, that some excellent men among us, have strong objections against studying the heathen authors with long continued diligence, from considerations of a *moral* nature. I respect their motives. There is no little reason to fear, that, as classical study is now arranged and pursued, the effects may, in some cases, have an unpropitious moral influence. But the fault lies in the *manner*, not in the *thing*. Until sacred classics, and

religious patristical classics, shall claim a part of the attention of our youth at the colleges and schools, there will be ground for such objections. May the time soon arrive, when Christians shall think, that they are in duty bound to give their children at least as much knowledge of the true God and Saviour, as of Jupiter and his associates! There is too much good sense, and illumination, and piety, among the teachers and guardians of our Colleges, not to give this subject, sooner or later, a more thorough consideration than it has yet received.

I am aware, also, that the question is often asked, Have there not been many useful and eminent ministers, without a *classical* education? Without hesitation, I answer in the affirmative. But then, I may be indulged in asking another question, in my turn. This is, Would they not have been still more useful and eminent, with a more finished and thorough education? Deny it no one can, who concedes that knowledge is power.

In conclusion, I repeat it, that the Education Society have a right to appropriate their funds, in the manner in which they have done. It is my most sincere, my unalterable conviction, that it is their duty so to do. If ever a country needed a learned and powerful ministry, ours is the one. Our population is extending with a rapidity hitherto unexampled in the history of man. It is a population which needs the guidance of men thoroughly enlightened and substantially educated. We are forming our character for ages to come. Say not, then, that "a half-educated man will do for the West—for the new settlements." Nay, better keep such an one in the old settlements, where the habits are already established, than to send him into the new, where a world is to be formed out of the elements of chaos. Say not that a half-educated man will do for the heathen; for there chaos and eternal night hold their united reign, and a mighty power is needed to

cause light and order to spring up. Who shall translate the Bible there? Who shall expel the demons of superstition? Can this be done without using the wand of prophets and apostles?

Hold fast, then, I would say with all my heart and soul, the vantage ground you have obtained, and get all in addition that you can by any future opportunities.

With much respect and affection,
Your friend and brother,
M. STUART.

*Theol. Sem. Andover,
July 16, 1828.*



CONNECTICUT BRANCH OF THE EDUCATION SOCIETY.

We like the spirit of the following remarks, which we quote from a communication in a late number of the *New Haven Religious Intelligencer*. There not only OUGHT to be, but there CAN be one hundred beneficiaries in Yale College. The young men can be found. The churches, which God has so signally blessed with the effusions of his Holy Spirit, can furnish two hundred, we doubt not; and the means are entirely at their command. The churches, which could, year after year, contribute their six, eight, and ten thousand dollars annually to send the missionary of the cross to the destitute West, can now, with their augmented means, and cheered by sympathy and co-operation from every quarter, contribute at least half as much, to qualify their indigent sons to preach the everlasting gospel to a wretched and dying world.

Speaking of Yale College, the writer says, "Ought not that venerable Institution, with its noble advantages, to be instructing within its walls at least one hundred of those sons of the church whom the hand of public charity is to train up for the salvation of our country, and the conversion of the world? It has already trained for usefulness more than *four thousand* alumni, of whom one thousand have been ministers. It is the *Alma Mater* of such men as Edwards and Bellamy and Hopkins, and Smalley and Strong and Dwight, and which now numbers among its two thousand living alumni, nearly five hundred ministers of the gospel."

The writer closes by suggesting several ways, in which the proposed measure could be accomplished. 1. Yale College might be endowed with ample charity funds. 2. Individuals might be found who would promise to pay the tuition of one beneficiary, which is thirty three dollars per annum. 3. Or associations of several individuals might be formed for the same object. 4. Churches might be induced to engage to pay the tuition of some given number. 5. Auxiliaries might be formed to the Connecticut Branch of the American Education Society, which would appropriate one third, or one half, or a greater proportion of their contributions to this specific object—the payment of tuition.



ACCUMULATING PROPERTY FOR CHILDREN.

Perhaps the rich man has a favorite or an only son, for whom he destines, with the rest of his treasure, that portion which God is demanding. In due time that son will be put in possession by his father's death, and will be so much the richer for that portion. That this wealth will remain long in his hands, a prosperous and undiminished possession, is not, perhaps, very probable. But let us suppose, that it will, and suppose too, that this son will be a man of sensibility and deep reflection. Then, his property will often remind him of his departed father. And with what emotions? This, he will say to himself, was my father's god. He did, indeed, think much of me, and of securing for me an advantageous condition in life; and I am not ungrateful for his cares. He professed, also, not to be unconcerned for the interests of his own soul, and the cause of the Saviour of the world. But alas! it presses on me with irresistible evidence, that the love of money had a power in his heart predominant over all other interests. It cannot be effaced from my memory, that I have often observed the strong marks of repugnance and impatience, an ingenuity of evasion, an acuteness to discover or invent objections to the matter proposed to him, however high its claims, if those claims sought to touch his money, which he contemplated and guarded and augmented, with a devotedness of soul quite religious. But whither can a soul be gone, which had such a religion? Would he that acquired, and guarded even against the demands of God, these possessions for me, and who is thinking of them now, as certainly as I am thinking of them, oh would he, if he could speak to me while I

am pleasing myself that these are mine, tell me that they are the price of my father's soul?

John Foster.

A SERIOUS QUESTION.

Will not every Christian ask within himself, Is there not in that system of iniquity, which has, for so many ages existed in the world, some small part, some poisonous atom, some serpent vehicle of an evil principle, which I may be the means of destroying? Though no apparent effect should result, except in the sight of Him, who discriminates all things, still am I not bound in mere proof of my fidelity to my Master, to give some demonstration of hatred, to fling some practical salutation of war, against an infernal system of idolatry, which, in character of a constellation of gods, arrogates the worship of a large portion of the human race, and repays it with perdition? Can I hope to go, without some haunting sense of dishonour, to that superior empire of the Almighty, where every possible feeling goes forth in devotion, from a region where I have been nearly at peace with such an odious usurpation?

John Foster.

Extract of a letter from a former beneficiary of the Education Society.

How can I forget the kind and blessed agency employed by the Great Head of the Church in putting me into the ministry? I love to take a retrospective view of the Providence by which I was conducted forward to the work in which I am engaged. But for the beloved, and lamented Parsons, I might have never commenced a course of study preparatory to this holy work. He found me in obscurity, a poor farmer's boy. By means of that sainted Missionary I was made acquainted with the American Education Society, and while I live, and I hope in eternity, I shall remember, with the liveliest gratitude to God, the assistance, which I have received from it.

In the midst of trials, I have all along had encouragements. I taught school, one winter, in a place destitute of preaching. An interesting revival commenced in the school, which extended into other districts, and resulted in the hopeful conversion of more than fifty. One of the number is now employed as an assistant Missionary among the Indians; and one or two others are preparing for the ministry. In the town where I am now settled, there has been an interesting revival within the last two years. Two of the young men, subjects of the work, have begun to prepare for college, with a view to the ministry.

100 FACTS.—A SUGGESTION TO A PARTICULAR CLASS OF YOUNG MEN. JULY

FACTS.

The American Bible Society issued, during the year ending in May last, 134,604 copies of Bibles and Testaments, being an increase over the issues of the preceding year of 62,946 copies. When the arrangements, which are now making are completed, the Society will employ twenty hand presses, and eight presses to be worked by steam; equal in all to forty presses worked by the hand. The Society will then print at the rate of 300,000 copies per annum.

The American Board of Foreign Missions received, in the year ending in October last, more than \$96,000. From May 16th to June 20th 1828, they received \$16,842 79. Of this the Boston Foreign Mission Society contributed about \$8,000.

The American Tract Society printed, during the past year, more than fifty three millions of pages of tracts. The Branch Society at Boston remitted more than seven thousand dollars to its treasury.

The Missionaries of the American Home Missionary Society performed during the last year, an amount of labor equal to one hundred and thirty three years' labor of an individual. Through the direct instrumentality of these Missionaries, not less than *thirteen hundred* souls were made the subjects of renewing grace.

The American Education Society, in six months past, has received not far from *seventy* new beneficiaries.

The receipts of the American Colonization Society during the last year were \$14,541 82. The colony at Liberia increased from seven hundred souls to more than twelve hundred. Fifteen hundred individuals applied for a passage, to whom it could not be granted.

The whole receipts of the most important benevolent Societies in the United States, during the year, was more than \$50,000 beyond those of the preceding year.



A suggestion to a particular class of Young Men.

There is a large class of pious young men in our country, from the age of sixteen to twenty one, who have the means

of acquiring a liberal education, with the prospect of usefulness, but who, for various reasons, choose to engage in some other occupation. It may be that they are just commencing some lucrative worldly business which they are unwilling to abandon. It may be that they shrink from the toil, and labor, and self denial, which are inseparable from the life of a faithful minister. Or it may be that they are not fully acquainted with the moral condition of the human race, and of the urgent need, which exists for a great increase in the number of the preachers of the Gospel.

Now we wish to ask the young man, whom Providence has placed in the circumstances, which we have mentioned, to reflect candidly and seriously upon the following facts. The number of pious young men in all the colleges in the United States, if all should become ministers, would not be enough to supply the vacant churches in the single Presbyterian denomination, and would be deficient by more than five hundred men to supply the destitute Baptist congregations. All the efforts of the American Education Society, on the present scale of operations, are not competent, by any means, to furnish New England with the requisite ministerial labour. If 2,000 young men should immediately enter on a course of preparation for the Christian ministry, by the time that they would be thoroughly prepared for their work, one third of all the clergymen now alive will be in their graves. Who will supply their places? The population of this country is increasing at the rate of 1,000 a day. In ten years, there will be required for the 17,000,000 of inhabitants in the United States 17,000 Ministers.

Think, moreover, of your obligations to the Saviour. Once, you were in darkness, in the horrible pit, an enemy to your Maker. The Holy Spirit opened your eyes. You felt like an outcast from the presence of God, and as if nothing in heaven or earth could help you. While in this forlorn condition Jesus Christ had pity on you. He placed your feet on the rock of ages. You beheld his glory as the glory of the only begotten Son of God full of grace and truth. In the ardor of grateful

emotion you gave yourself to him, soul and body. Now what does that consecration imply. Plainly that you shall spend your life in that way in which you can do most for Him, who died for you. Is it in seeking your own ease or emolument in some honorable worldly business, or in proclaiming to others that love, which has saved you from eternal perdition?

You may also give a noble testimony to your sense of the value of the Christian religion, by sacrificing for its promotion rich worldly prospects, and by entering on a course of exhausting study, and of self denying labor. It will be seen and felt that you are preparing for the holy work, not for the want of means to qualify yourself for the honorable pursuit of another profession, but from the dictates of conscience and from love to Christ.

Think, furthermore, of that crown of glory, which shall be placed upon the head of every true minister of Christ. He who has turned many souls to righteousness, shall "walk *high* in salvation and the climes of bliss." We do not wish to present one unhallowed motive to induce you to take upon yourself this momentous trust. No, loud, repeated, imploring as the cry of a dying world is for the waters of life, we do not wish to have you engage in this work, "without you are inwardly moved by the Holy Ghost." But if that love which passeth all understanding has been shed abroad in your heart, let it constrain you to think seriously upon this subject. Think of a soul born to enjoy a happiness or suffer a misery intense and interminable. Think of the agonies of the Son of God for its redemption. Six hundred millions know nothing of this redemption.

PERIODICAL PRESS.

From the Traveller, a periodical just commenced in Philadelphia, we gather the following interesting facts.

The whole number of newspapers, published in the United States, in 1775, was 37; in 1810, 353; in 1828, 827. This estimate is of course imperfect, and falls below the truth. The whole number is probably nearly 1,000.

In Maine there are 29; in Massachusetts 78; in New Hampshire 17; in Vermont 21; Rhode Island 11; Connecticut 26; New York 161; New Jersey 22; Pennsylvania 185; Delaware 4; Maryland 32; District of Columbia 9; Virginia 34; North Carolina 15; South Carolina 16; Georgia 13; Florida 2; Alabama 10; Mississippi 6; Louisiana 9; Tennessee 8; Kentucky 23; Ohio 66; Indiana 17; Michigan 2; Illinois 4; Missouri 5; Arkansas 1; Cherokee nation 1.

In Boston 5 daily papers are published; in New York 11; in Albany 3; in Rochester 1; in Philadelphia 8; in Baltimore 4; in Alexandria 1; in Washington 3; in Richmond 1; in Norfolk 1; in Charleston 4; in Savannah 2; in New Orleans 2; in Cincinnati 1.—Total 47. In Pennsylvania 22 papers are published in the German language. One paper in New York is printed in the French language, and one in the Spanish. One in New Orleans in French.

Of the monthly Periodicals, we believe the Missionary Herald circulates the greatest number of copies; and of the weekly, the New York Ch. Advocate (18,000.) The value of the press as an auxiliary in the cause of benevolence, is strikingly exhibited in the following estimate. The press which works off the London Times newspaper, is moved by steam, and prints at the rate of 4,000 an hour, or 70 in a minute. It is computed that it would require 48,000 persons to write out the 8,000 papers which are circulated daily, and if the press was kept going for 24 hours it would require *two millions two hundred and four thousand* scribes to write over what *three* men can now do.

The Bible.

So deep was the veneration of Henry Martyn for the word of God, that when a suspicion arose in his mind, that any other book he might be studying was about to gain an undue influence over his affections, he *instantly* laid it aside.

Memoir.

We may judge by our regard for the Sabbath, whether eternity will be forced upon us.

Adams.

RELIGIOUS DENOMINATIONS.

[Concluded from the January No.—page 50.]

SWEDENBORGIANS.

From the journal of the proceedings of the General Convention of Swedenborgians, which met at Baltimore in June 1827, we have derived the following facts. There are in Massachusetts four Societies of Swedenborgians; in New York four; in Pennsylvania four; in Maryland one; in Virginia two; in Ohio two. In addition, fifty four towns are mentioned where there are receivers of these doctrines. The number of ordaining ministers is six; the number of teaching ministers is eight; the number of licentiates ten. Benedict says that the population comprised within the limits of the denomination is 100,000. Probably a nearer estimate is 130,000.

SHAKERS, OR THE MILLENNIAL CHURCH.

There are Societies of Shakers at the following places, Alfred, and New Gloucester, Me. Canterbury, and Enfield, N. H. Shirley, Harvard, Tyringham, and Hancock, Ms. Enfield, Conn. Watervleit, and New Lebanon, N. Y. Union Village, and Watervleit, Ohio. Pleasant Hill, and South Union, Ky. West Union, Va. The number of Societies is 16; number of preachers about 45; members gathered into their Societies about 4,500; those not included about 900; making in all a population of 5,400.

The above facts are derived from documents published under the sanction of the Society.

GERMAN REFORMED CHURCH.

The No. of classes is 7. East Pennsylvania, West Pennsylvania, Lebanon, Susquehanna, Zion, Maryland, Virginia. The number of organized churches is 400. The number of ministers 90. The number of communicants 30,000. The different classes meet annually. A General Synod of representatives from all the classes, annually. This denomination have lately established a Theol. Seminary, a Missionary Society, and several Education Societies. There are 3 ind. Synods in addition.

REFORMED DUTCH CHURCH.

Two Synods, New York, and Albany. Sixteen classes, New York and South New York, New Brunswick, Bergen, Paramus, Long Island, Philadelphia, Poughkeepsie, Albany, Rensselaer, Alster, Cayuga, Schoharie, Schenectady, Montgomery, and Washington. The number of churches is about 150. The number of

ministers about the same. The number of members is 14,000.

FREE WILL BAPTISTS.

In Maine, there are 7 Quarterly Meetings, in New Hampshire 3, in Rhode Island 1, in Vermont 3, in New York 6, in Ohio 3, in Pennsylvania 1.—Total 24. The whole number of ordained preachers belonging to these meetings is 222. The number of churches 315. In North Carolina, it is stated, that there are about 20 ordained ministers, and 20 churches, making in the whole 242 ministers, and 335 churches. In addition there are about 30 licensed ministers. There are not far from 12,000 communicants.

GENERAL SUMMARY

OF THE RELIGIOUS DENOMINATIONS.

Presbyterian Church. Synods 16. Presbyteries 90. Ministers 1214. Licentiates 218. Candidates 229. Churches 1880. Churches vacant 679. Communicants 136,479. *Congregationalists.* Associations 62. Ministers 720. Churches 960. Churches vacant 240. In addition there are from 100 to 150 Unitarian Churches. *Baptists.* Associations 190. Churches 3,723. Ministers 2,577. Baptisms 238,654. *Prot. Episcopal.* Clergymen 486. Churches 598. Communicants 24,075. *Meth. Episcopal.* Districts 83. Circuits 890. Preachers 1,465, besides a large number of Local Preachers. Number of members 381,937. *Free Will Baptists.* Ministers 242. Churches 335. Licentiates 30. Communicants 12,000. *German Reformed.* Churches 400. Ministers 90. Communicants 30,000. *Reformed Dutch.* Synods 2. Classes 16. Churches 150. Ministers about the same. Communicants 14,000. *Evangelical Lutheran.* Ministers 200. Congregations 800. *Roman Catholics,* 600,000. *Quakers or Friends.* Whole population 750,000. *Unitarians.* Societies 250. Ministers 140. *Swedenborgians.* Societies 12. Ministers 50. Whole Population 100,000. *Shakers.* Societies 16. Preachers 40. Population 5,400. *Cumberland Presbyterians.* Congregations 60. Ministers 60. *Christians.* Ministers 250. Churches 250. Communicants 20,000. *Seventh Day Baptists.* Churches 18. Ministers 29. Communicants 2,862. *Six Principle Baptists.* Churches 15. Ministers 20. Communicants 1,500. *Tunkers.* Churches 33. Ministers 30. Communicants 3,000. *Mennonites.* Churches 225. Ministers 200. Communicants 20,000. *Free Communion Baptists.* Churches 32. Ministers 23. Communicants 1,264. *Several small sects of Methodists* not included in the preceding List. Ministers 255. Members 11,214.

Whole No. of Denominations mentioned 92. Whole No. of Ministers in 20 Denominations (exclusive of Roman Catholics, Quakers, and Local Methodist Preachers) 8,196.

Note. Entire accuracy in our Statistical Tables is not pretended, and is indeed impossible. The Statistical Documents published by the respective Denominations are in most cases extremely imperfect. We shall pursue this subject in the course of a few months, and shall endeavor to make our statements as full and as accurate as may be. The Documents from which we have derived most of our facts, in regard to the religious Denominations, were published in 1827—a small part in 1828. In reference to the smaller sects, we are indebted to "Benedict's View of All Religions," a valuable work published in 1824.

**STATISTICS OF THE COLLEGES IN THE UNITED STATES,
OBTAINED BY SPECIAL CORRESPONDENCE, BY THE SECRETARY OF THE AMERICAN EDUCATION SOCIETY.**

TABLE I. (CONCLUDED.)

Containing the proper title of each College; the place of its location; when founded; by whom founded; the name of the President; the number of academic instructors; the whole number of alumni; the number of graduates at the last commencement; the present number of undergraduates in the respective classes; the number of the same, living; the number of graduates at the last commencement; the present number of undergraduates in the respective classes; the number of professors of religion in each college; the number of indigent students assisted; the number of volumes in the college library, and in the school libraries of the students.—In some cases the spaces are left blank for want of information.

NAME.	LOCATION.	when foun- ded.	By whom founded.	PRESIDENT OR PROVOST.	No. ac- cree dents.	whole no. A- lumni.	alumni living.	No. alumni living.	No. grad. 1827.	Undergrad. 1827-8.	Stud. Prof. relig. assis.	Indig. Stud. assis.	Vol. Coll. Lib.	Vol. Stud. Libr.
Univ. of Vermont	Burlington Vt.	1791	The State	Rev. James Marsh	4	158			13	4 10 11 15	40	20	4	8400
Union College	Schenectady N.Y.	1794	Individuals	Rev. Eliphalet Nort D. D.	10	983	907	174	68	83 67 31 24 205 60	38	3750	3750	
Hamilton Col.	Clinton N. Y.	1812	The State	Rev. Henry Davis D. D.	7	150	145	17	16	25 29 22 14	90	45		
Columbia Col.	New York city	1754	Royal Chart	Rev. William Harris D. D.	8	871								
Rutgers College	N. Brunswick N.J.	1770	Individuals	Rev. Philip Milledoller D. D.	5	1859	1192	387		5 20 22 17 12	71	9	11	8000
Nassau Hall	Princeton N. J.	1746	Individuals	Rev. James Carnahan D. D.	5				28	26 29 15 9	79	20		4000
Univ. of Penn.	Philadelphia Pa.	1755	Individuals	Rev. Frederic Beasy D. D.	5				15					
Columbian Col.	Washington D. C.	1821	Individuals	Rev. Stephen Chapin D. D.	6					14 7 12 24	57	12	2	3000
St. Mary's Col.	Baltimore Md.	1805	Individuals	Rev. E. Dampoux D. D.	13									10000
Univ. of Virginia	Charlottesville	1814	The State	Hon. James Madison, Rector.	8	538					131	3		
Univ. of N. Car.	Chapel Hill	1791	The State	Rev. J. Caldwell D. D.	9	421	390	11	10	32 13 18 27 19	77	4	2	
Univ. of S. Car.	Columbia Col.	1802	The State	Thomas Cooper M. D.										
Charleston Col.	Charleston S. C.	1785	The State	Rev. Jasper Adams										
Transylvania	Lexington Ky.		The State	Rev. Alva Woods	4	10		2	2	1 4 2 6 6 18	1	2		

GRAND TOTAL.—Colleges 86 Ministers living of 19 coll. 1,901
 No. academic Instructors, 82 coll. 202 Graduates in 26 coll. in 1827 694
 Whole No. Alumni in 28 coll. 29,252 Undergrad. in 31 coll. 1827-8 }
 Alumni living of 21 coll. 11,009 Seniors 658. Juniors 670. }
 Alumni Ministers of 20 coll. 4,016 Soph. 666. Freshmen 590. }
 Stud. Prof. Religion in 28 coll. 684
 Indigent stud. assist. in 28 coll. 282
 Volumes 21 Coll. Libraries 111,800
 Volumes 18 student's Libries 56,000

TABLE II. RESIDENCES OF THE STUDENTS IN THE VARIOUS COLLEGES.

States.	W. C.	E. C.	D. C.	U. V.	U. M.	W. C.	A. C.	H. U.	B. U.	W. C.	Y. C.	U. C.	H. C.	G. C.	R. C.	P. C.	W. C.	J. C.	W. M.	U. V.	U. S.	U. G.	U. N.	U. M.	Total.
Me.	27	76	2					1	3	3			2												114
N. H.	1	5	90				16	8			3	4													127
Vt.	2	1	21	33	49	3	10		3		2	5	2												134
Mass.	5	13	22	2	3	42	136	188	52	4	37	11	1												516
R. I.								2	28	2	2														34
Conn.			3		1	4	29		4	29	145	10	3			1						1			230
N. Y.			1	3	22	30	2	4		7	40	140	72	23	28	1		1	1						440
N. J.							2	5			9	2	4		40	38									104
Penn.			1		1	1	1	1	1	5	15	3	5		2	8	28	81	55						307
Del.											4						1	2							7
Md.					1			9		10	14	2			1	6	3	22	12		3				182
D. C.				1				1			7	1			5		3				3				60
Va.							3	2	1	1	7	3			8		1	4	9	52	11	5	1		260
N. C.						1		1	1	7	5	3			2		2	2		69		5			95
S. C.							2	1	7	3	12	3	3		2	1	3	1	3	1	3	8		3	120
Ga.											5	8								1	1	83			97
Ala.												2	2							1	2	4	18		28
Miss.							2	1		1	7				4			2							26
Tenn.																				3	1	1	46		81
Ky.											1								1		3		2		200
Ohio							2	2	1		3	2			1		2	12						38	120
Oth. St.											8	2	3		3						1		4		21
For. Co.	1			3			2	1			6		2												15
																									3318

Making a allowance for Colum. Coll. N. Y. not included in the table.
 Including the students at Uni. Penn. Alleghany Coll. & c. not in the table.
 Allowing for students in other Colleges not mentioned.
 Reckoning stud. in Columb. Coll. Adding the students at Washington Coll. Va. Hampton Sidney &c.
 Students at Charleston Coll. and at Columbia S. C. Coll.
 Adding students at other Colleges. Students at Danville and Transylvania.
 Students at Ohio University &c.

TABLE III.

Showing the time of Commencement in each of the above mentioned Colleges, the number of vacations, and the time of their occurrence.

Colleges.	Commencements.	No. vac.	First vacation.	Second vacation.	Third vacation.
Waterville	Last Wed. in August	3	From Com. 4 w.	From last Wed. Dec. 8 w.	From last Wed. May 2 w.
Bowdoin	First Wed. in Sept.	3	From Com. 4 w.	Fri. af. 1st Wd. Jan. 6 w.	Fri. af. 3d Wed. May 2 w.
Dartmouth	Wed. bef. last W. Aug.	3	From Com. 4 w.	Last Mond. Dec. 6 1-2 w.	Th. bef. last W. May 2 1-2 w.
University of Vt.	First Wed. in August	3	From Com. 4 w.	First Wed. Jan. 8 w.	Th. bef. last W. May 2 1-2 w.
Middlebury	Third Wed. in August	3	From Com. 4 w.	First Wed. Jan. 7 w.	Th. bef. last W. May 2 w.
Williams	First Wed. in Sept.	3	From Com. 4 w.	Wd. af. 4th Wd. Dec. 6 w.	Th. bef. last W. May 3 w.
Amherst	Fourth Wed. in Aug.	3	From Com. 4 w.	Fourth Wd. Dec. 6 w.	Second Wed. May 3 w.
Harvard	Last Wed. in Aug.	3	Wd. pre. 25th Dec. 2 w.	First Wed. April 9 w.	6 w. next preceding Comm.
Brown Uni.	First Wed. in Sept.	3	From Com. 4 w.	Last Fri. Dec. 6 w.	Second Fri. May 3 w.
Washington Ct.	First Wed. in August	3	From Com. 6 w.	Thurs. bef. Christ. 2 w.	Thurs. prec. Ap. 20th 3 w.
Yale	Second Wed. in Sept.	3	From Com. 6 w.	Second Wed. Jan. 2 w.	First Wd. May 4 w.
Columbia	First Tues. in Aug.	3	From Com. to 1st Mon. Oct.	In Dec.	In April
Union	Fourth Wed. in July	3	From Com. 6 w.	Second Wed. Jan. 3 w.	Second Wd. May 4 w.
Hamilton	Fourth Wed. in Aug.	3	First Thurs. Aug. 5 w.	At Christmas 2 w.	In April 3 w.
Geneva	First Wed. in August	3	From Com. to Sept. 15	From Dec. 21 to Jan. 7	From Ap. 7th to May 1st
Rutgers	Third Wed. in July	3	From Com. 6 w.	Thurs. af. 3d Tues. Ap. 4 w.	At Easter 3 days
Princeton	Last Wed. in Sept.	3	From July 1st 6 w.	At Christmas 1 w.	
Uni. of Penn.	Last Thurs. in Sept.	3	Month of Oct.	Month of May	
Washington Pa.	Fourth Wed. in Sept.	3	In Sept. & Oct. 5 w.	In Ap. & May 5 w.	
Dickinson	Last Thurs. in Sept.	3	Month of Oct.	Month of May	
Jefferson	First Wed. in July	3	From Com. 6 w.	Not determined	
Allegheny	First of July	1	Months of July & Aug.	Sec. Wd. June to 2d W. July	
Western Uni. Pa.	Fourth Wed. in Dec.	2	From Com. to 2d Wd. Jan.	Month of May	
Columbian D. C.	July Fourth	2	From C. to last Mond. Oct.	Third W. Oct. to 3 W. Nov.	
Wm. & Mary	Fourth Wed. in Sept.	2	Month of October	Month of May	
Hampden Sidney	Third Wed. in April	2	From Com. to 3d Wd. May	From Dec. 15th 4 w.	
Washington Va.	Fourth Thurs. in June	2	From July 20 to Sept. 1st	In Ap. & May 3 w.	
University of Va.	About Dec. fifteenth	2	From Com. 6 w.	From Nov. 5 to Dec. 31	
University of N.C.	Oct. third	2	In Dec. 4 w.	In Autumn 5 1-2 w.	
Charleston	First Wed. in August	2	In Spring 5 1-2 w.	Last W. Mb. to 1st Md. May	
Georgia Univer.	First Wed. in Oct.	2	From mid. July to 1st Oct.		
Uni. of Nashville		2	From Com. to 1st Md. Nov.		
Danville Ky.		2			
Miami University	Last Wed. in Sept.	2			

TABLE IV.

Showing the times of the Anniversaries and vacations in the Theological Seminaries in the United States.

Names.	Anniversaries.	First vacation.	Second vacation.
Bangor Me.	Fourth Wed. in Sept.	5 w. from Anniversary	5 w. from last Wd. in April
Andover Ms.		6 w. from Fri. aft. 2 Wed. in Sept.	6 w. from Thurs. af. 3d Wed. Ap.
Cambridge Ms.			
Newton Ms.			
New Haven Ct.			
Hamilton N. Y.			
Auburn N. Y.			
Princeton N. J.	Exam. 3 ds. in Sept. 3 ds. in May	[May] W. pre. 1st Thurs. May 4 w. 6 w. from last Wed. in Sept.	3 Wed. Aug. 4 w. [in Feb. 6 w. fr. Wed. bef. 3 Th. May 2 w.
Gettysburg Pa.	Wed. bef. 3d Thurs. in May	Vacation of 6 weeks	Vacation of 6 weeks
Alexandria Va.	No anniversary	5 w. from 1st of May	5 w. from 1st of Oct.
P. Edward Va.	Sept. 15th	From Ann. to Nov. 1st	Month of April
Maryville Ten.			

STATISTICS OF THE THEOLOGICAL SEMINARIES.

TABLE V.

Comprising the place of the location of each Seminary; the religious Denomination to which it is attached; whole number educated; number who finished their course in 1827; present number of students in the different classes; number of indigent students assisted.

Location.	Denomination.	When founded.	No. of Prof.	Wh'le no. Edu.	Fin. in 1827	Present no. students				No. Indig. assist.
						Sen.	Mid.	Jun.	Tot.	
Bangor Me.	Congregational	1816	2	46	7	5		6	11	7
Andover Ms.	Congregational	1808	4	422	32	27	38	40	105	51
Newton Ms.	Baptist	1825	2							
Cambridge Ms.	Unitarian		3		5	9	8	9	26	
New Haven Ct.	Congregational		3			14	16	15	45	9
Hamilton N. Y.	Baptist									
Auburn N. Y.	Presbyterian		3			19	29	25	73	
Gen. Theol. Sem. N. York City	Prot. Episcopal		5		6				21	
New Brunswick	Dutch Reformed		3			4	3	7	14	
Princeton N. J.	Presbyterian	1812	3	375	14	33	34	41	108	55
Carlisle Pa.	German Reformed		1							
Alexandria Va.	Prot. Episcopal	1823	2	60	8		4	10	14	8
Gettysburg Pa.	Evan. Lutheran	1825	1	3	3	1	9	11	21	2
Union, Prince Edward Va.	Presbyterian	1823	2	7	3	4	11	8	23	12
Maryville E. Tenn.	Presbyterian	1819	3	20					9	
			37	933	78	115	154	171	440	114

NOTES.

NOTES ON TABLE I.

Vermont University.—This institution was chartered in 1791, but not organized till 1800; and was again disorganized from 1813 to 1816. Large additions are to be made to the Libraries the present year.

Harvard University.—The College Library including the Boylston Medical Library contains about 30,000 volumes. Among the students there are five literary associations, each of which has a valuable library; the No. of books in all amount to 4,600 vols. These are added to our sum total. About 40 students receive pecuniary assistance at this institution.

North Carolina.—There is no college in operation in this State except the very flourishing one at Chapel Hill. There is an institution chartered in the Western part of the State. There is no medical school.

South Carolina.—Besides the Colleges at Columbia and Charleston, there are two chartered Colleges at Beaufort and at Winnsboro'. Very respectable schools are maintained at both these places, but they are not yet in operation as Colleges.

Kenyon College, Ohio.—Through the indefatigable exertions of Bishop Chase this College has the prospect of soon going into operation with very favorable auspices. A building was commenced last year intended to be 458 feet in length, four stories in height, and to accommodate 600 or 700 students: 110 feet of which is now nearly completed in two stories of massive stone. Towards the establishment, and endowment of this institution \$30,000 have been contributed in Great Britain, and \$25,000

in this country. In consequence of an unsuccessful application to Congress for a grant of public lands, this institution is now suffering serious embarrassments. It is intended to bring all the expenses of education within the sum of \$70 per annum. Gambier is in Knox County, near the centre of the State, and in a very eligible location.

St. Mary's College, Baltimore Md.—This is a Roman Catholic College, and is stated in Walsh's National Gazette to be in a very flourishing condition. The plan of studies, commencing with the elements of the learned languages, embraces seven years. The annual expenses for board and tuition are about \$200.

NOTES ON TABLE II.

1. Wa. C. Waterville College. B. C. Bowdoin. D. C. Dartmouth. U. Vt. University of Vermont. M. C. Middlebury. W. C. Williams. A. C. Amherst. H. U. Harvard. B. U. Brown. W. C. Ct. Washington, Ct. Y. C. Yale. U. C. Union. H. C. Hamilton. G. C. Geneva. R. C. Rutgers. P. C. Princeton. W. C. Washington, Pa. Dic. C. Dickinson. J. C. Jefferson. W. M. William and Mary. W. C. Washington, Va. U. Va. University of Virginia. U. N. University of North Carolina. U. S. University of South Carolina. U. Ga. University of Georgia. U. N. University of Nashville. U. O. Univ. of Ohio.

2. Estimating the present population of Maine at 371,671, one College student is furnished for every 3,260 inhabitants. The population of New Hampshire at 268,536,

one student for every 2,114 inhabitants; of Vermont at 253,411, one for 1,891; of Massachusetts at 571,602, one for 1,103; of Rhode Island at 89,703, one for 2,636; of Connecticut at 286,258, one for 1,244.

3. The number of college students in the six Eastern states with a population of 1,800,000, is 1,154; in the four Middle States with a population of 3,500,000 is 821; of the six southern States, Dist. Col. and Florida with a population of 3,600,000 is 733; of the eight Western States and two territories with a population of 3,700,000, is about 400.

4. Estimating the whole population of the United States at 12,665,362, there is one college student for every 3,817 inhabitants.

5. Massachusetts furnishes about 100 students more than any other State. New York is the second, Pennsylvania probably the third, Virginia the fourth, Connecticut the fifth. Did the whole United States furnish as many as Massachusetts there would be 10,327 students.

Connecticut furnishes a larger number of students, in proportion to her population than any other State.

6. At Harvard College there are 226 students. Of these 78 belong to Boston, 17 to Salem, 15 to Cambridge—total 110. At Williams College there are 86 students. Of these 27 belong to the County in which the College is located, and 13 to Williams-town.

At Amherst College there are 209 students. Of these 61 belong to Old Hampshire county, 21 to Worcester county, and 11 to the town of Amherst. At Yale College there are 335 students. Of these 14 belong to New Haven, and 7 to Hartford.

Of the 34 Presidents of colleges named in the preceding list, 31 are clergymen, and 3 are laymen. Of the Clergymen, 19 are Presbyterians or Congregationalists, 4 are Baptists, 5 are Episcopalians, 1 is a Methodist, 1 belongs to the Dutch Reformed, and 1 is a Roman Catholic.

NOTES

On the Statistics of the Theological Seminaries.

1. *Bangor*.—In consequence of a recent arrangement, no class will be graduated in this Seminary in 1829.

2. *Andover*.—The Library in this Seminary amounts to 6,000 volumes. Mr. Edward Robinson, who is now in Germany, is authorised to purchase 1,000 volumes for this Library.

3. *Newton*.—The number of students is not far from twenty.

4. *Hamilton*.—We have not been able to learn any facts in regard to this institution.

5. *Princeton*.—The Library contains 6,000 volumes.

6. The students in various Theological Seminaries in the United States received their education at the following Colleges. At *Andover* are seven students from Harvard, 10 from Yale, 3 from Brown, 21 from Dartmouth, 2 from Burlington, 5 from Williams, 5 from Union, 10 from Bowdoin, 11 from Middlebury, 3 from Hamilton, 22 from Amherst, 1 from Ohio University. At *Cambridge*, 20 from Harvard College, 2 from Brown, 1 from Bowdoin, 1 from Columbian. At *New Haven*, 35 from Yale, 1 from Bowdoin, 1 from Amherst, 3 from Princeton, 1 from Washington, Pa. At *Auburn*, 7 from Yale, 19 from Williams, 9 from Union, 4 from Middlebury, 9 from Hamilton, 10 from Amherst, 1 from Ohio University. At *Princeton*, 18 from Jefferson, 12 from Union, 10 from Dickinson, 9 from Hamilton, 9 from Williams, 6 from Nassau Hall, 4 from Yale, 19 from other Colleges. At *Gettysburg*, 1 from Princeton, 4 from Jefferson, 4 from Dickinson. At *Alexandria*, Va. 2 from Yale, 2 from Brown, 4 from Middlebury, 1 from the Columbian College. At the *Union Prince Edward*, Va. 1 from Burlington, 9 from Hampden Sidney, 2 from S. C. University, 1 from Athens, Ga. 2 from Lexington, Ky. 1 from N. C. University, 1 from Athens, Ohio, 1 from Edinburgh, Scotland. At *Maryville*, Tenn. 1 from Hamilton. At *Bangor*, 1 from Bowdoin. Without College education, 10 at Bangor, 5 at Andover, 2 at Cambridge, 4 at New Haven, 13 at Auburn, 10 at Princeton, 8 at Maryville. TOTAL from Cambridge College 27; from Yale 58; from Brown 7; from Dartmouth 21; from Burlington 2; from Williams 33; from Union 26; from Bowdoin 13; from Middlebury 19; from Hamilton 21; from Amherst 33; from Princeton 10; from Jefferson 22; from Dickinson 10; from other Colleges 30; without College education 52.

7. *Residences of the Students*.—At Bangor, 2 from Me. 2 from Ms. 4 from Vermont, 3 from Connecticut. At Andover, 7 from Me. 41 from Ms. 12 from Connecticut, 14 from N. H. 18 from Vt. 6 from N. Y. 1 from Penn. 6 from other states and countries. At Auburn, 18 from Ms. 4 from Vt. 7 from Conn. 4 from N. H. 32 from N. Y. 7 from other states. At Princeton, 4 from Ms. 4 from Vt. 1 from N. H. 6 from Conn. 28 from N. Y. 3 from N. J. 2 from Del. 38 from Penn. 24 from other states and countries. At Gettysburg, 15 from Penn. 4 from Md. 2 from other states. At Alexandria, Va. 3 from Vt. 2 from Conn. 3 from Penn. 4 from other states. Total, at the above Theol. Seminaries from Me. are 9 students, from Ms. 65, from Vt. 33, from N. H. 19, from Conn. 30, from N. Y. 66, from N. J. 3, from Penn. 57, from Md. 4, from other states 43.

QUARTERLY LIST

OF ORDINATIONS AND INSTALLATIONS.

- Rev. THOMAS AYER, ord. pastor, Albany, Maine. March 26, 1828.
- Rev. DANIEL DANA TAPPAN, inst. pastor, Cong. Alfred, Me. April 23.
- Rev. CHRISTOPHER MARSH, inst. pastor, Cong. Biddeford, Me. May 7.
- Rev. PHILIP BUNNELL, ord. pastor, Cong. New-Portland, Me. June 4.
- Rev. JAMES GILLPATRICK, ord. evang. Machias-Port, Me. June 11.
- Rev. WILLIAM WYMAN, ord. evang. Bridgton, Me. June 18.
- Rev. JOHN CROSBY, ord. pastor, Cong. Castine, Me. June 25.
- Rev. CALVIN CUTLER, inst. pastor, Presb. Windham, N. H. April 9.
- Rev. OTIS C. WHITON, inst. pastor, Cong. Westmoreland, N. H. May 21.
- Rev. MOSES GEROULD, ord. pastor, Cong. Alstead, N. H. May 22.
- Rev. DAVID SANFORD, ord. pastor, Cong. New-Market, N. H. May 22.
- Rev. ASA P. TENNEY, ord. pastor, Cong. Hebron and Groton, N. H. June 18.
- Rev. SAMUEL DELANO, ord. pastor, Cong. Hartland, Vt. March 19.
- Rev. MARTIN TUPPER, ord. pastor, Cong. Hardwick, Vt. April 16.
- Rev. CLARK PERRY, ord. pastor, Cong. Newbury, Vt. June 4.
- Rev. A. C. WASHBURN, inst. pastor, Cong. Royalton, Vt. June 11.
- Rev. THOMAS H. SKINNER, D. D. inst. pastor, Cong. Boston, Ms. April 10.
- Rev. JOSEPH SEARLE, inst. pastor, Cong. Stoneham, Ms. May 1.
- Mr. JAMES EVERETT, ord. deacon, Episc. Boston, Ms. May 11.
- Rev. MELLISH J. MOTTE, inst. pastor, Uni. Boston, Ms. May 21.
- Rev. E. W. FREEMAN, inst. pastor, Baptist, Lowell, Ms. June 4.
- Rev. DANIEL AUSTIN, ord. pastor, Uni. Brighton, Ms. June 4.
- Rev. SYLVESTER G. PIERCE, ord. evang. Cong. Dracut, Ms. June 11.
- Rev. EDWARD TURNER, inst. pastor, Uni. Charlton, Ms. June 18.
- Rev. DAVID DAMON, inst. pastor, Uni. Amesbury, Ms. June 25.
- Rev. JOSHUA P. PAYSON, ord. evang. Cong. Falmouth, Ms. June 26.
- Rev. NICHOLAS G. POTTER, ord. evang. Providence, R. I. May 4.
- Rev. FARNAM KNOWLTON, ord. pastor, Baptist, Stamford, Conn. April 4.
- Rev. SAMUEL WHELPLEY, inst. pastor, Cong. East-Windsor, Conn. April 17.
- Rev. CHARLES FITCH, ord. pastor, Cong. Abington, Conn. April 30.
- Rev. DENNIS PLATT, ord. evang. Cong. North Coventry, Conn. April 30.
- Rev. WILLIAM CLARK, ord. evang. Cong. North Coventry, Conn. April 30.
- Rev. JOSEPH P. TYLER, ord. evang. Cong. West Stafford, Conn. June 3.
- Rev. TIMOTHY STONE, inst. pastor, Cong. East-Hampton, Conn. June 4.
- Rev. W. F. CURRY, inst. pastor, Presb. Lockport, N. Y. February 13.
- Rev. JOHN G. YARBELL, ord. pastor, Reformed Dutch, Stone House Plain, N. Y. Feb. 17.
- Rev. HENRY WHITE, ord. evang. Presb. N. Y. Feb. 16.
- Rev. MARTIN COLEMAN, ord. pastor, Baptist, Byron, Genessee Co. N. Y. March 19.
- Rev. EBENEZER CHEEVER, inst. pastor, Presb. Waterford, N. Y. April 9.
- Rev. CALVIN DURFY, ord. pastor, Presb. Hunter, N. Y. April 23.
- Rev. SILAS C. BROWN, ord. pastor, Presb. West Bloomfield, N. Y. April 23.
- Rev. WILLIAM CAHOONE, ord. evang. Presb. New York City, May 10.
- Rev. JAMES OTTERSON, inst. pastor, Reformed Dutch, N. Hampstead, L. Island, N. Y. May 18.
- Rev. HERMAN B. STRYKER, inst. pastor, Reformed Dutch, Albany Bush, N. Y. May 14.
- Mr. JOHN R. GOODMAN, ord. deacon, Episc. Philipstown, N. Y. May 25.
- Rev. URBANA B. MILLER, ord. evang. Baptist, Virgil, N. Y. May 28.
- Rev. EPAPHRAS THOMPSON, ord. pastor, Baptist, Poultney, Steuben Co. N. Y. May 21.
- Rev. EDWARDS A. BEACH, ord. pastor, Presb. Stephentown, N. Y. June 11.
- Rev. WILLIAM P. LUNT, ord. pastor, Uni. New York City, June 19.
- Rev. JACOB T. FIELD, inst. pastor, Reformed Dutch, Patterson, N. J. May 25.
- Rev. BENJAMIN HUTCHINGS, ord. priest, Episc. Philadelphia, Pa. June 25.
- Rev. JOHN A. HICKS, ord. priest, Episc. Philadelphia, Pa. June 25.
- Rev. ALEXANDER G. MORRISON, ord. pastor, Presb. Doe Run, Del. April 23.
- Rev. WILLIAM F. HOUSTON, ord. evang. Presb. Doe Run, Del. April 23.
- Rev. GEORGE W. BURNAP, ord. pastor, Uni. Baltimore, Md. April 23.
- Most Rev. JAMES WHITEFIELD, consecrat. Abp. Rom. Cath. Baltimore, Md. June 1.
- Rev. ROBERT HALL, ord. evang. Presb. Winchester, Va. May 19.
- Rev. WILLIAM SICKELS, ord. evang. Presb. Winchester, Va. May 19.
- Rev. JOSEPH NIMMO, ord. evang. Presb. Portsmouth, Va. May 31.
- Rev. JOHN JORDAN, ord. evang. Ballard's Bridge, N. C. May 14.
- Rev. JOSHUA HILLMAN, ord. pastor, Baptist, Warren County, Ga. Feb. 21.
- Rev. ZEBULON BUTLER, ord. pastor, Presb. Port Gibson, Miss. April 3.
- Rev. SAMUEL BISSEL, ord. pastor, Presb. Twinsburg, Ohio, April 29.
- Rev. HARVEY LYON, ord. pastor, Presb. Vermillion, Ohio, May 21.
- Rev. JOHN MOORE, ord. pastor, Presb. Cranberry Plains, Ohio, June 18.

Whole number in the above list, 65.

SUMMARY.

CONSECRATIONS.	DATES.
Ordinations . . . 1	1828 February . . . 4
Installations . . . 18	March . . . 3
—	April . . . 17
65	May . . . 20
OFFICES.	June . . . 21

PASTORS 44	STATES.
Evangelists . . . 16	Maine 7
Archbishop . . . 1	New Hampshire . . . 5
Priests 2	Vermont 4
Deacons 2	Massachusetts . . . 10
	Rhode Island . . . 1
	Connecticut . . . 7

DENOMINATIONS.

Congregational . . . 22	Pennsylvania . . . 2
Presbyterian . . . 17	Delaware 2
Baptist 6	Maryland 2
Episcopal 4	Virginia 3
Dutch Reformed . . . 4	North Carolina . . . 1
Unitarian 6	Georgia 1
Roman Catholic . . . 1	Mississippi 1
Not designated . . . 5	Ohio 3

GENERAL SUMMARY.

The whole number of Consecrations, Ordinations, and Installations, noticed in the Journal for the year ending with July 1828, amounts to 241. Of these 142 were ordained Pastors, 63 Evangelists, and 6 Missionaries: 140 of the whole were set apart to their work in New England; and about 80 are of the Congregational denomination. The largest number of ordinations and installations took place in October and November. The lists which have been prepared for each quarter have been made out with much care and labor from a large number of periodical Journals and Newspapers published in different parts of the United States, and belonging to different denominations. But the accounts are often incomplete, and the record, though the best which our means of information have enabled us to make, is doubtless deficient in regard to some denominations.

QUARTERLY LIST

OF

DEATHS

of Clergymen and Students in Theology.

- Rev. ZEPHANIAH LATHE, *et.* 73, Hanover, N. H. April 29.
 Rev. ELIJAH LYMAN, *et.* 64, Cong. Brookfield, Vt. April 12. Pastor forty years.
 Rev. ABIEL ABBOT, D. D. *et.* 60, Cong. [on board the ship Othello at the N. Y. Quarantine] Beverly, Ms. June 7.
 Rev. AMOS BASSETT, D. D. *et.* 64, Cong. Monroe, Ct. April 3.
 Rev. WILLIAM LOCKWOOD, *et.* 75, Cong. Glas-tenbury, Ct. June 23.
 Rev. SEYMOUR P. FUNCK, *et.* 42, Meth. N. York City, April 23.
 Rev. ELEAZAR LAZEL, Meth. Prattsburg, N. Y. March 10.
 Rev. CALEB ALEXANDER, *et.* 72, Presb. Onon-daga Hollow, N. Y. April 12.
 Rev. STEPHEN RANDALL, *et.* 65, Meth. Sweden, Monroe Co. N. Y. April 17.
 Rev. JOHN EUSTACE, *et.* 61, Meth. Pa. March 25.
 Rev. THOMAS FLEESON, *et.* 80, Meth. Roxbor-ough township, Phil. Co. Pa. April 10.
 Rev. THOMAS L. BIRCH, *et.* 77, Meth. Pa. April 12.
 Rev. JACOB MOORE, Meth. Dover, Del. April 12.
 Rev. JOHN CAMPBELL, Baptist, Milton, Va. May 19.
 Rev. ELIJAH BRAINERD, *et.* 70, Baptist, War-renton, N. C. May 23.
 Rev. JESSE LEGETT, *et.* 55, Meth. Marion Dis-trict, S. C. June 10.
 Rev. JOHN SIMMONS, *et.* 33, Meth. Near Sparta, Ga. June 19.
 Rev. C. CRAWFORD, Meth. Shelbyville, Ky. May.

Whole number in the above list, 18.

STUDENTS IN THEOLOGY.

- Mr. TOBIAS EPSTEIN, *Æt.* 22, A member of the Junior class, Princeton Theol. Sem. May 30.
 Mr. WILLIAM MORTON, *Æt.* 21, Winthrop, Me. —A beneficiary of the Am. Ed. Society, June 5.

SUMMARY.

AGES.		STATES.	
From 30 to 40	1	New Hampshire	1
40 50	1	Vermont	1
50 60	1	Massachusetts	1
60 70	5	Connecticut	2
70 80	5	New York	4
80	1	Pennsylvania	3
Not specified	4	Delaware	1
Sum of all the ag- es specified	891	Virginia	1
Average age	64	North Carolina	1
		South Carolina	1
		Georgia	1
		Kentucky	1
DENOMINATIONS.		DATES.	
Congregational	3	1828 March	2
Presbyterian	1	April	9
Baptist	1	May	3
Methodist	5	June	4
Not specified	8		

GENERAL SUMMARY.

Clergymen.—Whole number of deaths during the year ending July, 1828, 121.

AGES.		STATES.	
From 20 to 30	5	Maine	4
30 40	11	New Hampshire	4
40 50	12	Vermont	8
50 60	16	Massachusetts	11
60 70	16	Rhode Island	
70 80	21	Connecticut	7
80 90	8	New York	20
Not specified	32	New Jersey	5
Sum of all the ag- es specified	5269	Delaware	1
Average age	59	Pennsylvania	13
		Maryland	6
		Dist. Columbia	2
		Virginia	5
		North Carolina	7
		South Carolina	4
		Georgia	7
		Tennessee	2
		Louisiana	2
		Missouri	1
		Dutch Reformed	1
		Evangelical Lutheran	2
		Roman Catholic	1
		Unitarian	2
		Not specified	37
		Ohio	3

Students in Theology, 8.

QUARTERLY VIEW OF THE STATE OF RELIGION IN THE COLLEGES.

No intelligence of special interest has been received from the Colleges during the last quarter.—In a late communication from Yale College, it is remarked, that the effects of the revival, of the last term, though limited, are manifest and happy. There is in the church a greater degree of the spirit of prayer, and of Christian feeling.—In Amherst College, it is believed that not far from fifteen individuals were made the subjects of renewing grace, during the last weeks of the spring term.

INTELLIGENCE.
**QUARTERLY MEETING OF THE BOARD
OF DIRECTORS OF THE AM. ED. SOC.**

The Board of Directors of the American Education Society held their regular quarterly meeting on the 9th inst. The usual appropriations were made, and thirty new beneficiaries were received on trial by the Parent Society and its Branches, making the whole number thus received, within a year, over one hundred.

The funds of the Society, after all the exertions which have been made, are still inadequate to meet the widely extended and rapidly increasing calls which are made for aid, and the friends of the cause will bear with us, if we once more ask them, with deep solicitude, to come forward, without waiting to be visited by public agents, and to do what they can in behalf of the common object. Let all to whom God has given the means of advancing his kingdom upon earth reflect that 75 dollars a year contributed, for seven years, to the funds of this Society or of its Branches, will probably add to the number of laborers who are now in the field, *one* pious and educated minister of the Gospel, by whose efforts a thousand immortal souls may be instructed in the way to heaven, and decide whether he is willing to die, without contributing that sum or seeing that it is contributed by others. How many parents there are, fathers, and mothers, who would gladly give *thrice* that sum if it would be the means of educating one of their own sons for the ministry; why then will they not take a son whom the Lord hath sanctified and sealed as *his* child, and with so much less an amount, furnish him for this holy service? How many churches and associations are there who could easily bestow this blessing

upon the world; how many who could do far more. Why then this painful, this ruinous delay? Every hour of waiting will probably cost some poor soul an eternity of suffering.

TWELFTH ANNIVERSARY
OF THE AMERICAN EDUCATION SOCIETY.

The twelfth anniversary of the American Education Society was held in the City of New York on the 8th of May. The Society met for business at 4 o'clock, at which time the Report of the Treasurer was read and accepted, and the officers were chosen for the ensuing year. A statement was made by the Board of Directors of the increasing cares and labors of the Secretary, and upon their recommendation, Mr. Bela B. Edwards, late tutor in Amherst College, was chosen Assistant Secretary. A public meeting was held in the evening at the Brick Presbyterian church, the annual report was read, and addresses were made by Rev. Mr. Hewitt of Conn., Rev. Mr. Mason of N. Y., Rev. Mr. Green of Vermont, Rev. Mr. Halsey of New Jersey, Rev. Mr. Tappan of Maine, Rev. Dr. Humphrey and Rev. Dr. Beecher of Massachusetts.

The occasion was one of deep and auspicious interest. An impulse was given to the cause in which the Society is engaged, which has already produced important results, and is daily leading to more and more decisive measures for increasing the number of pious and well educated ministers. The conviction is becoming general and permanent, that more must be done in behalf of this object, or the enterprises which Christian benevolence has undertaken for the conversion of the world must fail. The following extracts from the Report, the extensive circulation of which renders any farther notice in this place unnecessary, will afford some idea of the spirit with which the Directors are desirous of seeing this great work prosecuted.

"The Directors having thus laid before the Society, as succinctly as possible, a view of their operations the past year, and of the principles by which they have been governed, cannot close this report without expressing their full conviction, that the

society has reached in its progress, a point of higher and more solemn interest than any on which it has ever before stood. A voice is heard from the four winds of Heaven, saying Onward, onward. We have talked, and written, and reasoned, and hesitated, and wept, and groaned, long enough. Blessed be God, the day has at last come for ACTION. The first great direction to be given now, in every good work, is, Do it; and the second is, Do it; and the third is, Do it. *Deeds* are the arguments by which the timid are made bold, the feeble strong, and the doubting convinced;—the heavy artillery by which the walls of Satan's empire are broken down, and the enemy is put to flight. These, then, are the arguments and these the weapons, by which we hope in God, to be able to carry forward the cause of this Society. If any still doubt, we have no time to stop and convince them. We see our fellow men sinking on every side into a bottomless abyss to rise no more. The practicability of their salvation we choose to prove by our efforts to save them. If others prefer to stand still and do nothing, let them, at least throw no obstacles in the way of those who are trying to rescue the miserable beings that are still clinging to the wreck. The widow's mite is worth more in such a cause, than millions of empty words or of unsubstantiated good wishes."

Presbyterian Branch of the American Education Society.

The tenth annual meeting of this Society was held at the Rooms of the American Tract Society in New York on the 8th of May. The public celebration of the anniversary was dispensed with, on account of the meeting of the Parent Society occurring at the same time. The usual officers were elected for the ensuing year, among whom are the following—Mr. Arthur Tappan, President, Rev. Henry White, Corresponding Secretary, Horace Holden, Esq. Recording Secretary, and Mr. Peter Ludlow, No. 50, Franklin Street N. Y., Treasurer. The office of the Society is at No 34, Beekman Street.

Western Education Society, auxiliary to the Presbyterian Branch of the American Education Society.

In our last number we noticed the fact that this Society was about to be re-organized, and to enter upon the rich field of labor which is spread out before it, with new energy. A meeting of the Society was held for the above purpose at Utica, on the last Wednesday in April, at which the

Secretary of the American Education Society was present. A constitution previously recommended by the Convention which met at Auburn, was discussed and adopted with but few amendments. A union with the American Education Society, upon the principles and with the system of operations recommended by that Society, has been formed; and while the Western Education Society will retain its former relation of an auxiliary to the Presbyterian Branch of the American Society, it will, by mutual arrangement and consent, conduct its operations as a Branch Society. A disposition prevails extensively throughout the flourishing region in which the Society is located, to make vigorous exertions to promote its interests. The spirit of God has been largely poured out upon the youth, and many promising young men are anxious to obtain an education for the ministry. In a letter from the Rev. James Eells, Corresponding Secretary of the Society, dated the 9th inst., he says, "*I have now about 80 young men on my catalogue that have applied, or have been mentioned to me as persons of suitable character, to receive aid from the Education Society, and who would probably apply for assistance.*" This catalogue has been made out since February last, and almost all these young men are in the middle, northern and western parts of this state; none of them have yet entered college, and a few only have been received as beneficiaries." Measures are soon to be taken for laying the claims of the Society before the churches in that section of the country, in which labor the Secretary of the Parent Society is expected for a short time to co-operate, and every thing indicates that a kind and generous reception will be given to the object. As the seat of operations of the Society will hereafter be at Auburn, and its anniversaries are to be held at the same time with the anniversary of the Theological Institution, the annual meeting for the present year is deferred to the 3d Wednesday in August, the week in which the annual examination of the seminary will take place. Donations to this Society should be forwarded to James S. Seymour, Treasurer at Auburn—and all communications relative to the general objects of the Society to Rev. James Eells, Cor. Secretary, Westmoreland, Oneida Co. N. Y.

Connecticut Branch of the American Education Society.

The second anniversary of this Society was held in New Haven during the late session of the General Association of the State. As we have received no official account of the meeting, we are unable to present any to our readers. The former

Secretary it is understood resigned his office, and Professor Olmsted of Yale College was appointed in his place.

Maine Branch of the American Education Society.

This Society held its annual meeting in Gorham, on Wednesday the 25th of June, during the Session of the General Conference of Maine. The Annual Report was read by the Rev. Benjamin Tappan, Sec'y of the Society, and an appropriate sermon was preached by the Rev. Mr. Peters, Secretary of the American Home Missionary Society, from the passage Acts ix. 6. *Lord, what wilt thou have me to do?*

Middlesex Auxiliary Education Society

held its twelfth anniversary in Framingham on the 11th of June. The Rev. Sewall Harding of Waltham, delivered an appropriate sermon. The Reports of the Secretary and Treasurer were read and adopted. —Total amount of Receipts the past year, including the balance in the Treasury at the close of the preceding year is \$540 35. The Annual Report exhibits a spirit of earnestness in the good cause which will, we trust, impart a new impulse to this auxiliary, which is one of the oldest in connection with the Parent Society. Officers. Isaac Warren, Esq. President. Rev. Samuel Stearns of Bedford, Secretary. Mr. Lemuel Shattuck of Concord, Treasurer. 1 v. Pres. 2 assistant Treas. 4 Directors.

Norfolk Auxiliary Education Society

celebrated its twelfth anniversary in Sharon on the 11th of June. Sermon by the Rev. Mr. Hitchcock. This Society has from its foundation been one of the most efficient auxiliaries of the Parent Society, a perennial stream which has never failed to replenish its treasury at the appointed season. Officers—Rev. S. Gile, Secretary. Rev. John Codman, D. D. Treasurer.

Board of Education of the Dutch Reformed Church.

At a meeting of clergymen and laymen, belonging to this large and respectable church, held in the city of New York, on the 8th of May last, an Education Society was formed under favorable auspices. Its object is to aid indigent pious young men, who are preparing for the gospel ministry, to be educated in the Theol. Seminary at New Brunswick, N. J. A spirited address has been circulated, commending the object

to the attention of all the churches in the connection, and embodying a variety of interesting facts. Col. Henry Rutgers, President. Rev. William McMurray, D. D. Corresponding Sec'y, John D. Keese, Esq. Treasurer.

EDUCATION AMONG THE METHODISTS.

We find the following interesting facts from a report made to the General Conference of the Methodist Episcopal Church at their late meeting in Pittsburg, Pa.

The Maine Wesleyan Seminary, under the care of the General Conference of Maine, numbers about 140 scholars. The Seminary at Wilbraham, Ms. has funds to the amount of \$25,000, and more than 100 students. It has been incorporated by the Legislature of Massachusetts, and a grant made to it of a tract of land. It is under the direction of the Rev. Wilbur Fiske. In the state of New York there are three academies; one in the city, with 80 or 90 students; another at the White Plains; and a third at Cazenovia, with funds to the amount of 15 or 20,000 dollars. At Mt. Airy, S. C. there is an incorporated academy respectfully endowed with four teachers, and 140 scholars. A sum amounting to \$6,000 has been raised in Virginia for the establishment of a College. At Union Town, Fayette Co. Pa. there is an institution, called Madison College, which is under the care of the Pittsburg Conference. It was chartered in 1827, and received a grant from the State of \$5,000. It has five professors, and 107 students, 45 of whom are in the college classes. At Augusta, in Kentucky, on the Ohio river, there is a chartered college, with funds to the amount of \$30,000, besides a valuable library. It has about 140 students, including those in the preparatory school. In Illinois are two literary Institutions. At Tuscaloosa, Alabama, there is a female academy, and another at Washington in Mississippi. The General Conference have it in contemplation to establish at some future time, a University for the whole connection. We rejoice at the increasing attention paid to education by this large and respectable church. It augurs well for its prosperity and usefulness.

American Home Missionary and Pastor's Journal.

Three numbers of this periodical have been issued. It is edited by the Rev. Mr. Peters, Sec'y of the Am. Home Missionary Society. The object of the "Missionary" is to present the claims of the great cause of Home Missions to the attention of the Christian public. The "Pastor's

Journal" is a record of interesting facts, which occur in the experience of ministers and which may be very properly reported for the instruction of all. This gives the publication a new and distinctive character. We hope it will be sustained with that energy with which it is commenced.

GENEROUS PROPOSAL.

To the benevolent of all denominations in the State of Connecticut.

A person residing in the county of Litchfield, in said state, makes the following propositions.

1st. If ten, or more persons, living in the state of Connecticut, will engage to pay five hundred dollars each, for the benefit of the American Board of Commissioners for Foreign Missions, within one year from this date, or in five equal annual instalments of one hundred dollars each, as the Donors may prefer, then will I engage to pay the like sum of five hundred dollars for the same object. Notice must be given of such intention to the Treasurer of said Society, on or before the first day of March next, whose certificate of such engagement, forwarded to me by the first day of April next, shall bind me to the payment of five hundred dollars, in whole, or by instalments as is above specified.

2d. The same proposition is made, by the same person, in favor of the American Bible Society.

3d. So also is the same proposition made, by the same person, in favor of the American Tract Society at New York.

4th. And lastly, the same person makes the same proposition, in favor of the American Education Society.

That there may be no misapprehension of the foregoing proposals, the author of them re-states that if either of them should be complied with, and filled within the limited period, then will he hold himself bound to pay the sum by him proposed. And if all of them should be filled up then will he in like manner pay the sums proposed on all.

The name and address of the person making these proposals, will be left with the officers of each institution interested in the result.

CONNECTICUTENSIS.

*Litchfield County, Conn.
July 19th, 1828.*

NEW YORK SUBSCRIPTION.

Obtained during a late agency, by the Secretary of the American Education Society.

"The subscribers, impressed with the conviction that pious and well educated ministers of the Gospel are needed to promote the cause of religion and of general benevolence in our land and in other parts of the world, and believing it to be the design of Providence that many such ministers should be raised up from among the indigent youth of promise in Christian Churches, agree to give the sums annexed to their names respectively, and in the manner specified, to enable the American Education Society or its Branches to assist young men of the proper character in acquiring a competent and thorough education for the ministry.—That the object may be more effectually secured the following arrangements are adopted.

1. The subscriptions shall be considered as continuing for the term of seven years, the period during which young men need assistance in their collegiate and theological studies; except that in case of the death of the donor, or of notice being given in writing of a wish to discontinue his or her subscription, it shall be considered as no longer binding.

2. For every sum of seventy five dollars which may be subscribed in the above form, the Society will aim to educate one young man for the ministry, and every such subscription shall be considered as a *temporary scholarship*. For any larger sum subscribed the Society will aim to bring forward young men in the same proportion.

3. The money raised on this subscription shall become due, at the times, and in the manner specified by the donors, respectively, and shall be paid over to the Treasurer of the Presbyterian Branch of the American Education Society, in the City of New York, to be used according to the rules adopted by the General Society and its Branches.

4. Donors wishing to perpetuate their benefactions by giving permanent scholarships, will adopt such measures for this purpose as their own judgment may hereafter dictate.

5. No subscription will be binding unless enough shall be raised within one year in the city of New York and its vicinity to carry forward at least One Hundred young men in their preparatory course for the ministry."

BRICK PRESBYTERIAN CHURCH.

At a meeting of the Church, held on the evening of the 21st of May, 1828—It was unanimously voted, in

pursuance of the above plan, to carry forward into the Christian Ministry, *Thirty* young men.

Committee.—FISHER HOW, *Chairman & Sec'ry.*
JOHN C. HALSEY.
B. J. SEWARD.

The following Subscriptions and Donations were obtained in aid of the resolution of the Church, and provision was made for raising the additional sum required by collections and subscriptions.

SUBSCRIPTIONS.

<i>Names.</i>	<i>No.</i>	<i>Sums</i>	<i>Times of paym't.</i>
Moses Allen, Two & 2-3	\$200 00		June 1, Sept. 1, Dec. 1, and March 1.
Gardiner Spring	One	75 00	Nov. 1 and May 1.
Silas Holmes	One	75 00	January 1.
Fisher How	One & 1-3	100 00	Sept. 1, March 1.
George Douglass	One	75 00	September 1.
James McCall	One	75 00	May 19, pd. for '28.
M. & H. Murray	One	75 00	June 1.
John C. Halsey	One	75 00	Sept. 1, March 1.
John McComb	One	75 00	May \$40, bal. Dec. 1.
John D. Holbrook	One	75 00	June 1, Dec. 1.
Alfred De Forest	Two	150 00	On demand.
Bouquet Ivers	One	75 00	September 1.
Horace Holden		37 50	June 1, Dec. 1.
Abijah Fisher		37 50	June 30, Dec. 31.
George Hannah		25 00	July & January.
Lockwood De Forest		25 00	Annually Sept. 1.
Mrs. Grace Patton		20 00	Do. Do.
Isaiah A. Lane		5 00	Ann May 1, pd '28
William Whitlock		37 50	Half'y July, Jan.
E. S. Sturdevant		37 50	
Job Chandler		37 50	
Micha Baldwin		37 50	Ann. December.

DONATIONS.

H. M. Leeds	25 00	Samuel Brown	5 00
Cash	10 00	H. H. Schieffelin	5 00
Cash	5 00	John Budd	5 00
Daniel Oakley	10 00	Mrs. Ackery	2 00

PRESBYTERIAN CHURCH IN LAIGHT ST.

At a meeting of gentlemen, held on the evening of the 26th of May, 1828,—it was voted, to carry forward *Thirty* young men, in their studies for the Christian Ministry, at the rate of \$75 per year, each.

Committee.—ARTHUR TAPPAN, *Chairman.*
CORNELIUS BAKER, *Sec'ry.*
JAMES R. GIBSON.
R. REED.
R. CURTIS.
JOHN RANKIN.

SUBSCRIPTIONS.

<i>Names.</i>	<i>No.</i>	<i>Sums</i>	<i>Times of paym't.</i>
Arthur Tappan	Ten	\$750 00	June, Sep. Dec. Ma.
F. Tappan	One	75 00	Ann. Dec. 1.
Cornelius Baker	One	75 00	Ann. March 1.
John Rankin	One	75 00	
Eleazar Lord	One	75 00	
I. Sayes & S. Hyde	One	75 00	
R. Curtis, L. Holbrook	One	75 00	
James Brown	One	75 00	Annually June 1.
Arch Falconer	One	75 00	Annually Sept. 1.
John Borland	One	75 00	Do. Do.
G. S. Schermerhorn	Half	37 50	
Roe Lockwood	Half	37 50	
Charles Starr	One	75 00	
Eli Wainwright	Half	37 50	
John Runton		20 00	Quarterly.
Reiah Palmer		20 00	Quarterly.
Thomas L. Jackson		10 00	
R. Reed		10 00	
George Betts		5 00	
David Stevens		5 00	
James Baker		5 00	
Moses Moore		10 00	
A. S. Roe		10 00	
William A. Tomlinson		5 00	
Ladies' Society	Three	225 00	
DONATION.—Cash		1 00	

CEDAR STREET CHURCH.

At a meeting of members of Cedar Street Church and Congregation, held on the evening of the 9th of June, 1828,—it was voted unanimously, to open a subscription to aid the foregoing object.

Committee.—WM. C. MULLIGAN, *Chairman.*
PELETIAH PERIT.
WM. W. CHESTER.
SILAS BROWN.
JEREMIAH WILBUR.
WM. M. HALSTED, *Sec'ry.*
SUBSCRIPTIONS.

<i>Names.</i>	<i>No.</i>	<i>Sums</i>	<i>Times of paym't.</i>
Peletiah Perit	One	\$75 00	Annually, Feb.
Wm. M. Halsted	Two	150 00	Semian. Sept. Mar.
John W. Leavitt	One	75 00	Annually, Sept.
Silas Brown	One	75 00	Do. Do.
Rufus L. Nevens	One	75 00	Semian. Sept. Mar.
Wm. W. Chester	Three	225 00	Do. Do.
John C. Johnson	One	75 00	Do. Do.
Dennis Devenport	One	75 00	Do. Do.
Henry Young	One	75 00	Do. Do.
Field & Walker	One	75 00	Do. Do.
C. O. Halsted	One	75 00	Semian. Oct. May.
Wm. W. Edwards	One	75 00	Do. Feb. Aug.
Joel Post	Two	150 00	September.
John Wheelwright		37 50	
Jonathan Leavitt		25 00	

DONATIONS.

Guerdon Buck	50 00	Cash	25 00
Najor Taylor	50 00	U. R. Scribner	25 00
R. Buloid	50 00	Wm. P. Stuart	20 00
N. L. & G. Griswold	150 00	Lebbous Loomis	20 00
Stephen Whitney	100 00	Cash	10 00
Richard Varick	200 00	Cash	6 00
Cash	30 00	Cash	5 00

RUTGERS STREET CHURCH.

At a meeting of the members of Rutgers Street Church and Congregation, held on the evening of the 8th of July, 1828,—it was voted unanimously, to open a subscription, to aid the same object.

Committee.—JAMES BRINSMADE, *Chairman.*
SAMUEL G. WHEELER.
GAIUS FENN.
S. C. LYNES.
OBADIAH PECK.
ELI BENEDICT.
JAMES M. TUTTLE, *Sec'ry.*
SUBSCRIPTIONS.

<i>Names.</i>	<i>No.</i>	<i>Sums</i>	<i>Times of paym't.</i>
Timothy Hodges		Five \$375 00	
Male Teachers of Sun. Sch. No. 19,	One	75 00	
Samuel G. Wheeler		25 00	Annually, Decem.
Obadiah Peck		25 00	Do. Do.
Gaius Fenn		25 00	Do. Do.
William Hall		25 00	Do. Sept.
Thompson Price		25 00	Do. Do.
H. A. Riley		20 00	Do. Dec.
S. C. Lynes		15 00	Do. Do.
Henry Remsen		15 00	Do. Do.
Jeremiah Vanderbelt		10 00	Do. Do.
L. Hallock		10 00	Do. Sept.
E. Benedict		10 00	Ann. p'd July 8th.
Leander Mead		5 00	Annually, Dec.

DONATIONS.

William Seaman	10 00	Henry W. Bool	2 00
Cash	1 00		

BLEECKER STREET CHURCH.

SUBSCRIPTIONS.

<i>Names.</i>	<i>No.</i>	<i>Sums</i>	<i>Times of paym't.</i>
Joseph Brewster	Two	\$150 00	
M. Bruen	One	75 00	June 1829.
Ladies' Society	One	75 00	
Marcus Wilbur		37 50	Sept. 1829.
Gerard Hallock		37 50	June 1829.

CENTRAL PRESBYTERIAN CHURCH in Broome Street.

At a meeting of the members of the Central Presbyterian Church in the City of New York, Wednesday evening, June 4, 1828.—It was resolved.—That we will endeavour to raise funds, annually, to carry forward *Ten* young men in their preparatory studies for the Gospel Ministry, under the patronage of the American Education Society, or of its Branches, at the rate of \$75 for each man.

Resolved.—That the money raised for the above purpose be paid to the Treasurer of the Presbyterian Branch of the Am. Ed. Soc. in New York, on or before the first day of May annually, to be applied in accordance with the system of rules adopted by said Society and its Branches. R. O. DWIGHT.

Clerk of the Session.

SUBSCRIPTIONS.

<i>Names.</i>	<i>No.</i>	<i>Sums</i>	<i>Times of paym't.</i>
	<i>Schol.</i>	<i>pr. yr.</i>	
Alfred Edwards	One	\$75 00	Ann. July, & Jan.
Male Teachers of } Sab. Sch. No. 26, }	One	75 00	

Other funds are to be raised by collections and by small Societies.

DONATION.—George Gallagher, Murray street Church, \$100.

Newark and other subscriptions in the next Number.

Receipts into the Treasury of the American Education Society from April 1, to June 30, 1828.

DONATIONS.

<i>Boston, Fem. Aux. Ed. Soc. of Boston and Vicinity</i>	51 00
<i>Berkshire Aux. Ed. Soc. by J. W. Robbins, Treas.</i>	34 00
<i>Braintree, from Levi Wild</i>	5 00
<i>Barnet, Vt. Female Cent Society</i>	4 00
<i>Borford, Female Society</i>	5 50
<i>Conway, N. H. From L, through the N. H. Chr. Depository</i>	20 00
<i>Charleston, S. C. From Rev. J. Dickson</i>	10 00
<i>Gloucester, Female Benev. Society</i>	27 00
<i>Holliston, Fr. 2 ladies, by C. Fitch</i>	1 50
<i>Kennebunk, Me. From Abig. Garland</i>	1 00
<i>Milford, N. H. From Individuals, by Rev. N. Moore</i>	12 23
<i>Norfolk Aux. Ed. Soc. by Rev. John Codman, D. D. Treas.</i>	500 84
<i>Needham, From Rev. Mr. Noyes, contents of a charity Box</i>	80
<i>Newburyport, Fem. Miss. & Ed. Soc.</i>	23 00
<i>Associate Circle of Industry</i>	22 00
<i>Roxbury, N. H. From R. S. H.</i>	1 00
<i>Rowley, Fem. Aux. Ed. Soc. 1st par.</i>	11 54
<i>Royalton, Vt. Gen. John Francis, by Rev. J. Clement</i>	10 00
<i>Templeton, Mrs. Naomi Sparhawk</i>	20 00
<i>Do. by Rev. J. Chickering</i>	6 00
<i>Uzbridge, From Individuals</i>	4 00
<i>Weston, from Joel Bliss</i>	1 75
<i>Warwick, collected at monthly conc.</i>	5 00
<i>Wrentham, avails of a Potatoe Field</i>	4 00
<i>Wilmington, Del. Aux. Ed. Soc. in part of an Annual Subscription</i>	30 00
<i>Worthington, From E. Starkweather thro' N. H. Christian Depository</i>	5 00
<i>From a Friend thro' the Post Office</i>	20 00—\$36 16

ANNUAL SUBSCRIPTIONS.

<i>Charleston, S. C. Mrs. John Gadsden</i>	5 00
<i>— Barkdale</i>	5 00
<i>— Keith</i>	5 00
<i>— Miss Hucksham</i>	5 00
<i>South Reading, Adam Fox</i>	5 00—25 00

INCOME FROM SCHOLARSHIPS.

Richard Cobb 12 months interest	60 00
Edward H. Cobb Do.	60 00
E. Parker Do.	60 00
J. Hubbard 12 m. on balance due	48 00
Martyn, of J. Means, 12 m. on his half	30 00
John C. Proctor, 12 mos. interest	60 00
Josiah Wheelwright Do.	60 00
Edward A. Newton Do.	60 00
Bartlett Judson Do.	60 00—498 00

INCOME FROM OTHER FUNDS.

Dividend on Bank Stock	125 00
Interest on money loaned	338 98
A Note ch'g'd to suspended account	50 00
Of Rev. S. Kingsbury 1 yrs. subscription to Quarterly Journal	50—484 48

REFUNDED.

By four Beneficiaries part amount granted	277 50
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LEGACIES.

<i>Hanover, N. H. by Miss B. Kimball</i>	25 00
<i>Townsend, by Daniel Adams, Esq.</i>	100 00—125 00

LIFE SUBSCRIPTIONS.

<i>Lowell, Rev. G. C. BECKWITH, by Fem. Char. Soc. in part of \$40</i>	30 00
<i>Walpole, N. H. Rev. PLINY DICKINSON, by Fem. Cent Soc. in addition to \$30 in July 1827</i>	5 00—35 00

Received for immediate use	\$2281 14
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PRINCIPAL RECEIVED ON SCHOLARSHIPS.

Augusta Scholarship, 2 pay'ts of \$200 each	400 00
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Whole amount rec'd into Gen. Treas.	\$2681 14
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A bundle of Clothing received without any mark or memorandum, consisting of 3 shirts, 12 pillow cases, and 2 pr. woollen socks.

NEW HAMPSHIRE BRANCH.

Contributed by ladies in their respective churches and societies, to constitute the following persons Life Members, viz.

<i>Bedford, Rev. THOMAS SAVAGE</i>	30 00
<i>New Ipswich, Rev. C. WALKER</i>	30 25
<i>Alstead, Rev. SETH S. ARNOLD</i>	30 00
<i>Hampton, Rev. JOSIAH WEBSTER</i>	30 00
<i>Salisbury, Rev. A. CROSS, in part</i>	13 38—163 63
<i>Keene, Ed. Soc. by John W. Briggs, Treas.</i>	50 00
<i>Dover, Cent Soc at Upper Factory, by Mrs. Susan M. Paul, Treas.</i>	11 00
	\$224 63

MAINE BRANCH.

<i>Saco, From Ladies</i>	48 00
<i>Topsham, From Cent. by N. Green, Esq.</i>	17 00
Dividend on Shares in Portland Bank	32 00
Interest on Ellingwood Scholarship	32 10
Rec'd on Ellingwood Scholarship, in part	195 00
	\$324 10

CONNECTICUT BRANCH.

Interest on Money loaned	14 40
Interest on Dudley Cooke Scholarship	43 50
<i>Lebanon, South Soc. from Ladies, to constitute the Rev. EDWARD BULL a Life Mem. by S. T. Williams</i>	30 00
Don'tion from E. S. R. by Charles Hoerner, for immediate use	1 92
<i>Berlin, (New Britain So.) Ladies \$24, Cent. \$39, by Dea. David Whittlesey</i>	63 00
Legacy of Ebenezer Couch, dec'd, (New Britain Society), his all of this world's goods, his dying request and prayer was, that it might be employed in the best way in promoting the cause of Christ,—by Dea. David Whittlesey, Ex.	40 00
<i>Yale Coll. Schol. in part, by Prof. Kingsley</i>	50 00

Interest on Yale College Schol. (in part) by Prof. Billiman	3 00
Do. Pres. Day	1 50
Chaplin, Mon. Conc. by Rev. S. Andrus	15 00
Stafford, Fem. Pr. Cir. by A. S. Smith, Sec'y	5 00
New Canaan, Lydia Soc. 1st pay't towards ann. pay't of \$72 for 7 yrs. for the support of a Beneficiary in Yale Coll. under the care of the Conn. Branch, by Rev. E. H. Hooker, Agent	51 00

\$318 32

PRESBYTERIAN BRANCH.

Young Men's Education Soc. by the Treas.	131 00
G. Gallagher, 1st year's subsc. towards the education of a young man, to labour in Virginia, to be selected by Dr. Spring, 3 years	50 00
Collection of Ann. Subs. old list, now done away	45 70
Fem. Ed. Soc. of Brick Church, for the yr's subsc. ending 31 Dec. 1827	38 00
Fem. Ed. So. South Hampton, for year ending Nov. 1827, 23, and a Life Mem. 5	28 00
The Misses Murray, their annual subsc. for supporting one beneficiary, Brick Ch.	75 00
James M'Call, his ann. subsc. for 1 Benefic.	75 00
From a Minister's widow	6 00
From Two Friends, 10 and 5	15 00
Mr. J. A. Lane	5 00
John M'Comb, Esq. in part of ann. subsc. for 1 Beneficiary, Brick Church	40 00

\$508 70

Total in the above lists \$4056,89.

CONCISE VIEW OF
THE AMERICAN EDUCATION SOCIETY.

OBJECT.—To educate indigent young men, of suitable character, for the Christian ministry.

HISTORY AND ORGANIZATION.—The Society was formed in 1815, and incorporated by the Legislature of Massachusetts, with ample privileges in 1816. The members amount to 400, reside in 20 different states, and belong to five denominations of Christians. The executive business of the Society is committed to a board of 13 Directors, chosen annually, who meet regularly on the 2d Wednesday of Jan. April, July, and Oct. and oftener if necessary. Branch Societies are established in different portions of the country, whose Boards of Directors have a local jurisdiction, and administer the concerns of the General Society in conformity with the principles of its constitution, and with the Rules of its Board of Directors.

GENERAL PRINCIPLES.—The following positions are received as axioms:—That the good which the Society is to accomplish must depend, under God, upon the character of the men whom it patronises; that the enterprise should be conducted with reference to the entire wants of our country, and of the world; and that the foundations of the Institution should be laid as broad and permanent as possible. These general principles make it necessary that care be taken in the selection of beneficiaries; that the education required be thorough; that aid be afforded in such a manner, and to such an extent, as to prevent serious embarrassment, and at the same time to excite to effort and economy, and to promote strength and energy of character, which object it is found, on experience, is better obtained by a system of *advantageous loans* than by a simple *charity*;—the same leading principles suggest the importance of a faithful and affectionate *pastoral supervision* over all who are patronised, through the different stages of their education, and the necessity of a *regular and permanent income*, in order that this great object may be effectually secured; and they require that an enlarged policy should be pursued, in appropriating aid to young men of piety and promise, of different denominations.

QUALIFICATIONS OF CANDIDATES FOR PATRONAGE.—Unequivocal testimonials must be

produced from serious and respectable persons, of *hopeful piety, promising talents, and real indigence*; the applicant must make a declaration, that it is his serious purpose to devote his life to the Gospel ministry; he must be in a way to pursue a *thorough* course of study; and he must exhibit satisfactory evidence, in every stage of his subsequent progress, of diligence, literary progress, morals, and piety. When an applicant is furnished with these testimonials, which should be *sealed papers*, he should make application himself, or by means of his friends, to the Secretary of the General Society, or to the Secretary of some Branch Society in his vicinity, if he prefers, who will immediately inform him what steps he is to take in order to obtain aid from the funds.

AMOUNT APPROPRIATED.—Besides occasional *gratuities*, in clothing, books, &c. \$48 per year are appropriated to young men in academies, called the *first stage*; \$72 to those in college, or the *2d stage*; and \$80 per year to those in theological seminaries, which is the *third stage* of education. The appropriations are made *quarterly*, unless for special reasons a longer period is requested.

NUMBER OF YOUNG MEN WHOM THE SOCIETY WILL PATRONISE.—All of proper qualifications, who apply and conform to the Rules. On this point, the Directors have but one answer to give. They never have, and trusting to the liberality of the Christian community for the necessary resources, they never will turn away any applicant, who, in the best judgment which they can form of his character, possesses the qualifications required in the constitution.



Rev. E. CORNELIUS, Sec'y of the General Society, Andover, Mass.

Mr. BELA B. EDWARDS, Assistant Secretary.

WILLIAM ROPES, Esq. Treas. of Do. Boston.—Donations to be left, *for the present*, at No. 45 Central Wharf; or if left by ladies, they may be deposited with Mr. Aaron Russell, at the Tract Depository in Hanover Church, who is authorised to receive them.

Rev. BENJAMIN TAPPAN, Sec'y of the Maine Branch, Augusta, Me.

Rev. SAMUEL P. NEWMAN, Treasurer of Do. Brunswick, Me.

Rev. CHARLES B. HADDUCK, Sec'y of the N. H. Branch, Hanover, N. H.

SAMUEL FLETCHER, Esq. Treasurer of Do. Concord, N. H.

Rev. CHARLES WALKER, Sec'y of the North Western Branch, Rutland, Vt.

IRA STEWART, Esq. Treasurer of Do. Middlebury, Vt.

Prof. DENISON OLMSTED, Secretary of Conn. Branch, New Haven, Ct.

ELIPHALET TERRY, Esq. Treasurer of Do. Hartford, Ct.

Rev. HENRY WHITE, Sec'y of the Presbyterian Branch, No. 34, Beekman-st. New York.

PETER LUDLOW, Esq. Treasurer of Do. No. 50 Franklin street, New York.

Rev. JAMES EELLS, Westmoreland, Oneida co. N. Y. Sec'y Western Education Society, Aux. to the Presb. Branch of A. E. S.

JAMES S. SEYMOUR, Esq. Treas. of Do.

CORRECTION.—In the notes to the table of Colleges it is stated that of the *Presidents* of Colleges enumerated, one belongs to the Methodist denomination. This has been ascertained since the sheet was struck off to be a mistake;—the gentleman referred to being a member of the Presbyterian Church. The number of Presidents of the colleges on the list, belonging to Congregational and Presbyterian churches should be therefore 20. It should also be stated that there are from 8 to 10 other colleges incorporated in the United States, a few of which are in operation; but concerning which we have not been able to obtain information.

THE
QUARTERLY JOURNAL
OF THE
AMERICAN EDUCATION SOCIETY.

VOL. I.

OCTOBER, 1823.

No. 6.

**THE EARLY HISTORY OF THE BENEVOLENT
EFFORTS OF THE PRESENT DAY.**

THE early years in the history of the benevolent enterprises of the present age, contain; if we mistake not, an unusually instructive leaf in the great volume of God's providence. To vindicate to himself that honor which is his own, God has frequently come out in seeming visitations of wrath. He has shown to his servants most distinctly that they must experience severe trials, and a sort of probationary discipline, no less when associated for a benevolent purpose, than as individual Christians. He has taught them that the foundation of every thing great and good in our world must be laid on the ruins of baffled projects and disappointed hopes.

By these means he has exhibited, for the benefit of his church, examples of invincible energy and strength of character. The few men, who originated these plans and carried them through their incipient difficulties, were compelled to manifest an inflexibility of purpose, a directness of aim, and a faith in the promises of God, such as the records of the Christian church have rarely disclosed. The difficulties which they encountered were of no trifling nature. Many intelligent men, professed believers in revelation as well as others, regarded their efforts with indifference, with skepticism, or with any thing but feelings of sympathy or generosity.

Let any one read the history of the British and Foreign Bible Society, and he will find many cases in point. The condition of the political world also, at the time of the origin of these benevolent enterprises, held out little of promise and hope to the servants of Jesus. Through all the departments of life, and among every class of men, one topic, the movements of one individual, were the theme of singular and overwhelming interest; and in proportion to the excitement on this one subject, was the apathy, in regard to the claims of benevolence, which reigned, deep and unbroken, through all the divisions of the church.—But this was the period which God chose for the introduction of a better day—an era at which there should be some new developments of Christian character, and the exhibition of some very striking phenomena in his providence. The rise of these Benevolent Institutions is indeed an illustrious *fact* in the progress of human events, a strongly illuminated point in the records of man's existence on earth. There is a new and hitherto unknown combination of moral influence, linking together, not the tribes of a single empire, but the hearts of multitudes over all the earth. Its object is, not to unroll the records of a nation's literature however tasteful and imposing, but to send abroad all that is valuable in the accumulated stores of all past generations. Its object is to pu-

rify thoroughly the great mass of human sentiment, and universally assimilate the law of nations to the law of conscience and of God. This great process, now in the course of successful experiment, will throw over the beginning of the nineteenth century no common illumination. The benevolent men, who, twenty years ago, planted these Institutions, in doubt and with many tears, must be filled with joy and gratitude at the thoughts which now come in upon their minds. That same Bible Institution, in Britain, which, at its commencement, was every where spoken against, is now hailed as the friend of the human race. By its means, more than four millions of copies of the Scriptures have been circulated, in one hundred and fifty languages, pouring the light of eternal truth upon more than twenty millions of minds. In 1810, the General Association of Massachusetts, at their meeting in Bradford, voted to institute a Board of Commissioners to devise and prosecute measures for the spread of the gospel in heathen lands. There, was sown in tears and in weakness what is rising in power and in joyful hope. That Society, which in 1811, actually received from British Christians a few hundred dollars to assist one of their Agents, have at the present time, missionaries in all the quarters of the globe, and receive an annual income little short of one hundred thousand dollars. Who has not traced, with deep emotion, the frail and feeble beginning of that Heavenly Charity, which is now blessing the children of Africa, and whose future prospects are so full of promise.

The AMERICAN EDUCATION SOCIETY, like its sister Institutions, has had its days of perilous infancy. Frequently have its prospects been shrouded in the deepest gloom. It has been called to meet with difficulties of a peculiar and very trying nature. It has been compelled to steer its

course alone. At the time of its establishment, no similar institution existed in any part of the world.* Of course, it has had to depend, under God, almost entirely upon the lessons of its own experience. In some future Numbers of our Journal, we propose to give a brief history of its progress thus far. It will, we doubt not, excite, in the hearts of all its friends, gratitude to God for his loving kindness, and lead them to cherish a firmer faith in his promises and in the rectitude of his dispensations.



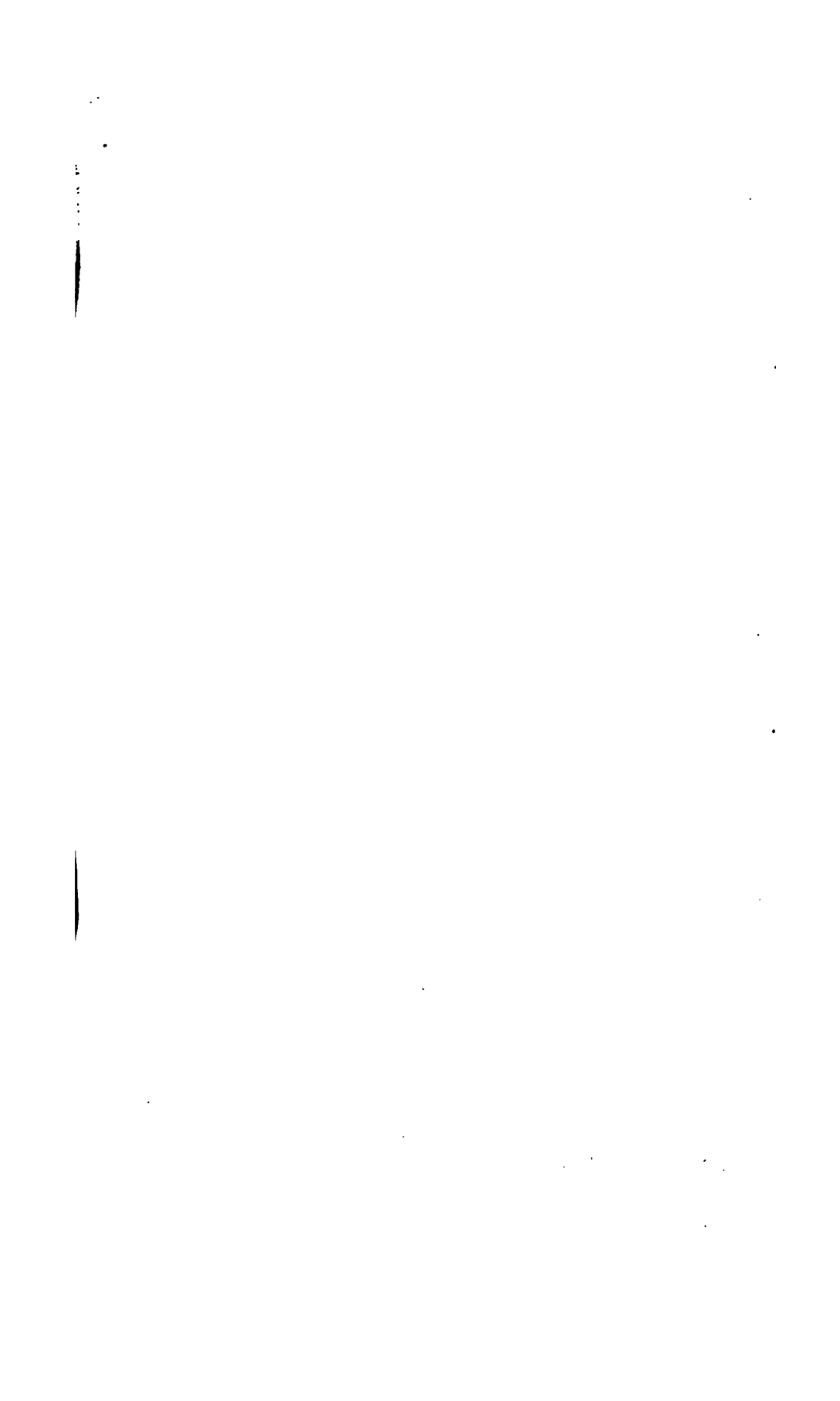
THEOLOGICAL SEMINARIES IN THE UNITED STATES.

In our last Number we furnished some statistical facts in regard to the Theological Seminaries in this country. We now present a mass of additional information, particularly in reference to the Institutions recently established.

Andover. This Institution was established in 1807, in Andover, Essex County, Massachusetts. It is endowed by the donations of John Norris, and his widow, of Salem; of widow Phebe Phillips, John Phillips, and Samuel Abbot, of Andover; and of Moses Brown, and William Bartlet, of Newburyport. It has a President, and four Professorships. The President is at the present time, and is ordinarily to be, according to the statutes, a Professor in the Seminary. The course of study embraces three years; the first is devoted to Sacred Literature; the second to Christian Theology; and the third to Sacred Rhetoric.

The Seminary buildings are three in number, built of brick, on an elevated site, and commanding an extensive prospect. The central edifice contains the Chapel, three Lecture rooms, and the Library; the others furnish accommodations for one hundred and twenty students. In addition, there are houses for the President, Professors, and Steward,

* One or two local societies excepted.



ANDOVER THEOLOGICAL SEMINARY.



and also a building recently erected for a work shop.

The whole number of students educated at this Seminary is four hundred and twenty-two. Of this number, four are Presidents of Colleges; twelve Professors in Theological Institutions or Colleges, and fifty-three Domestic or Foreign Missionaries.

Princeton Theological Seminary.

This Seminary is located at Princeton, New Jersey, and is under the care of the Presbyterian Church. The number of Professorships is three; one of Didactic and Polemic Theology, one of Ecclesiastical History and Church Government, and one of Oriental and Biblical Literature. The highest number of students during the last year was one hundred and ten. The number now in connexion with it is ninety-nine. The number of scholarships is eighteen.

Bangor Theological Seminary.

This Institution is located at Bangor, Penobscot County, Maine. For about ten years after its establishment, the course of study adopted in the Institution was both Collegiate and Theological. In August, 1827, a regular three years' course of theological study was adopted, so that its form now corresponds to that of other Theological Seminaries in our country. There are two Professorships, one of Systematic Theology and Pastoral Duties, the other of Biblical Literature and Sacred Rhetoric. In consequence of recent arrangements, no class will be graduated in the Seminary in 1829. A Literary Department is connected with the Seminary.

Theological School at Cambridge, Ms.

For a number of years theological instruction has been communicated to students who were preparing for the ministry at Cambridge in connexion with the Unitarian Church. In 1816, some definite measures were taken for the more systematic ac-

complishment of this object by the formation of a Society. In 1826, a building was finished, which was named Divinity Hall. It is in a retired and pleasant situation, at a little distance from the Colleges. The cost of the building was about \$25,000. It contains the Chapel, Library, and rooms for forty-two students, each occupying a separate apartment. Instruction is communicated by a Professor of Sacred Literature, a Professor of Divinity, a Professor of Hebrew, and an Instructor in the German. Provision is made for scholarships. Two thousand dollars is the requisite sum. The annual Examination is in April; and there is an exhibition in July.

Western Theological Seminary of the Presbyterian Church.

This Seminary is located in Alleghany-town near Pittsburg, Pennsylvania. A building was commenced in April last, to be formed of cut stone, one hundred and fifty feet long, forty-five feet broad, and three stories high with a basement, and which will cost about \$17,000. Its site affords a prospect unusually picturesque and imposing. It stands on a hill, which overlooks the Ohio and Alleghany rivers for some miles, the city of Pittsburg, the town of Alleghany, with a wide range of surrounding country, interspersed with hills and valleys. The Rev. Dr. Janeway, of Philadelphia, has been appointed Professor of Didactic and Polemic Theology, and in August last entered upon the duties of his appointment. The first session commenced in November, 1827. Four persons were admitted as members, and prosecuted their studies under the direction of one or two temporary instructors. This Institution is located at one of the great central places of influence and power in our country. If wisely managed and vigorously supported, it will exert an immeasurable influence upon the best interests of the church in all the western country.

Episcopal Theol. Sem. in Virginia.

For several years past, a Society, composed principally of members of the Protestant Episcopal Church in Maryland and Virginia, furnished support to a number of young men, in a course of preparation for the Christian ministry. A Theological School was at first established in connexion with William and Mary College, Va.; it was afterwards removed to Alexandria, D. C. and subsequently located again at Williamsburg, Va. In May, 1827, the Episcopal Convention of Virginia fixed upon a permanent site for the Institution in Fairfax County, Virginia. The situation is healthful and airy, and the prospect one of the most delightful in the country. It is three miles from Alexandria, and six from Washington. A farm of sixty acres was purchased, which, with the valuable improvements upon it, cost \$5,000. The seminary building is of brick, three stories in height, forty-two feet in length, and thirty in breadth. Its cost was about \$3,000 and it will accommodate twenty-four students. During the first year, which closed in July last, fourteen students were connected with the seminary. The influence of the students in the surrounding country, in establishing Sunday schools, and in conducting religious meetings, has been most salutary. The instruction and government of the seminary is in the hands of two Professors, Rev. Reuel Keith, D. D. and the Rev. Edward R. Lippitt, assisted as occasion may offer, by the Rev. William Jackson of Alexandria. The annual term commences on the 15th of October, and terminates on the 15th of July, with a recess of one week, immediately preceding Easter. The whole expense, with the exception of fuel, is seventy-five dollars for the term, and twenty-five, additional, for those who remain during the vacation. The Education Society, before mentioned, furnish assistance, of the nature of loans, to such as need it. This Society publish the Theological Rep-

tory, a monthly magazine, issued at Washington.

Theological Seminary of the Dutch Reformed Church.

This Institution is located in the city of New Brunswick, New Jersey, and was established in 1810, by the General Synod of the Church. This Synod has paramount authority over the Theological School, its officers, laws, and instructions. The immediate direction of the Seminary is lodged with a Board of Superintendents, with whom is vested the power of admitting students into the school, the superintendence of the annual examinations, the inspection of the doctrines taught by the Professors, etc. The course of study embraces three years. The system is substantially the same with that at other Theological Seminaries. In the last Report of the superintendents, the school is represented to be in a very flourishing state. The number of Professors is three. Each is supported by a fund of \$25,000, or \$75,000 in all. The number of students during the last year was fourteen, four in the senior class, three in the middle, and seven in the junior.

*Theological Seminaries of the Evan. Lutheran Church.**Hartwick, N. Y.*

This Seminary was established in 1815. In the twelve years ending Oct., 1827, eleven young men had received their Theological Education in this Seminary, ten of whom are actively engaged in the Ministry. The Professors are the Rev. Ernest Hazelius, D. D. and the Rev. George Miller. Many destitute churches, of the Lutheran connexion, in the State of New York, are earnestly looking to this Seminary for a supply of faithful laborers.

Gettysburg, Pennsylvania.

This Institution was established early in 1826, in a place remarkably central to the great body of the Lutheran Church in the United States.

On the 5th of September, 1826, Rev. S. S. Schmucker was inaugurated Professor in the Seminary, after which the operations of the Institution immediately commenced. The same preparatory attainments are required as in the other similar Institutions in our country. But in order to accommodate those whose individual means will not sustain them through a College course, or whose advanced age renders it inexpedient, a Classical School has been established in Gettysburg, intended, among other objects, to prepare young gentlemen for the Seminary. The funds of the Institution are yet in a comparatively feeble state, though a considerable amount has been subscribed. One individual in North Carolina, the Rev. Mr. Shober, has given to it about 2,500 acres of land; Prof. Schmucker, \$1,000, to assist in the education of indigent young men in the Seminary; and the Rev. Benjamin Kurtz, in a very successful agency in Europe, collected about \$12,000, with valuable donations in books. The Library, part of which is yet in Germany, consists of between six and seven thousand volumes. Suitable buildings for the accommodation of the Seminary are very much needed, and also funds for a foundation for a second Professorship. In regard to the spiritual prosperity of the Seminary, the Directors state, in their last Report, that they have the most satisfactory evidence that ardent piety and enlightened zeal for the Redeemer's kingdom are habitually and successfully inculcated, and that this school of the prophets will prove an eminent blessing to the church of God.

Theological Seminary of the German Reformed Church.

This Institution was established in 1824, at Carlisle, Pennsylvania, under the direction of the Synod of the German Reformed Church. In the spring of 1825, the Rev. Lewis Mayer was inaugurated Professor.

For the sake of enjoying the advantages of the Institution, the Trustees of Dickinson College, at Carlisle, have furnished to the Seminary the use of the College Library, a Lecture room, a house for the Professor, and other valuable aid. The Seminary is, however, laboring under very serious embarrassments for want of funds. Its friends have recently sent forth to the four hundred congregations, connected with the German Church, most earnest and affecting appeals for help. They say that the critical time is come, when the Seminary *must* receive prompt and efficient aid, or become extinct. The interest of all the capital on hand cannot exceed \$420 a year, while buildings, library, a foundation for a second Professorship, and funds for indigent students, are most pressingly needed. Since the appeal was made, four laymen have obligated themselves to pay, towards the endowment of a Professorship, \$100 each in four equal annual instalments, provided ninety-six others will do the same before the first of April, 1829. The friends of religion in other denominations, would essentially promote the Christian cause, by extending the liberal hand of charity to this feeble and necessitous Seminary. The best interests of our country, and of the human race, are identified with the prosperity of our Theological Institutions.

Union Theol. Seminary, Virginia.

This Seminary is attached to the Presbyterian Church, and is located in Prince Edward County, near Hampden Sidney College. The special design of the Institution is to afford the means of a competent theological education for the benefit of that vast region, which lies south of the Potomac, and east of the mountains. The Seminary is placed in the southern part of the State, about sixty miles below the mountains, and about seventy above the

head of tide water, in a *primitive* region, and, therefore, so healthy that a native of the mountains need not fear a *summer's* residence at the place, and yet well suited to the inhabitants of the lower country. The plan of this Seminary is, in all important respects, like that of Princeton and Andover. It is under the immediate care of the Presbyterian of Hanover, but by the constitution, is bound to report annually to the Synod of Virginia, and to the General Assembly of the Presbyterian church. It commenced its operations in 1824. On the first of January in that year, Rev. John H. Rice, D. D. was inaugurated Professor of Christian Theology. The Rev. Hiram P. Goodrich has been employed, during the past year, in giving instruction in Languages and Sacred Literature. The funds of the Seminary, amounting to about seventy-five thousand dollars, are for the most part secured only by subscription. Individuals in New York city have subscribed a sum sufficient to found a Professorship. During the past year, there have been twenty-one students in the Seminary; three of whom have been recently licensed as ministers. There is a well-selected Library, which is valued at about eight thousand dollars. There is but one building attached to the Institution, which accommodates the Professor and a small number of students. A single fact will give some idea of the importance of the Seminary. There are not probably more than half as many ministers of the Presbyterian denomination, in the States of Virginia, North Carolina, South Carolina, Georgia, Alabama, Mississippi, Louisiana, and Missouri, as there are of Congregational ministers in the State of Massachusetts.

Southern and Western Theological Seminary.

This institution was established in Maryville, in East Tenn., in 1819,

by the Presbyterian Synod of Tennessee. The course of instruction commenced in November, 1822. Since that time twenty young men educated at the Seminary have been licensed; sixty-nine have been assisted by charity; and forty-five are now preparing for the ministry. Four valuable lots with three houses in Maryville, have been purchased by the Directors, and about two hundred acres of land, near the village, with a suitable boarding-house. On this farm, indigent and pious young men have an opportunity to labor, and thus support themselves in whole, or in part. Other buildings are to be erected as soon as practicable. The Library amounts to three thousand volumes. During the five years of the operations of the Institution, one of the Professors has given, for the benefit of indigent students, \$2,000 from his own funds; and the other upwards of \$600 in boarding and tuition. The Institution is in debt \$1,000, and has not a cent for the support of a Professor. The Professors rely entirely upon the voluntary contributions of the churches to which they minister. There are now students from ten different States, of whom a large portion are beneficiaries. The sum of \$10,000 will found a Professorship. The Professors are the Rev. Isaac Anderson, D. D. and the Rev. Robert Harden, D. D.

The Rock Spring Theological School.

This Institution is in Illinois, seventeen miles east from St. Louis, Missouri, on the principal stage road to Vincennes. It was opened November 1st, 1827. The general plan of study is accommodated to the circumstances of the Preachers of the Gospel, and to the wants of the country. Ministers, who have families, and who are somewhat advanced in life, may attend the Institution as may suit their convenience. It is established on liberal principles, though under the auspices of the Baptist denomination. Rev. John M. Peck is

Professor of Christian Theology. Connected is a High School for boys, and a Female department. In these schools, education, in its most extensive sense, is pursued, embracing a complete system of mental, moral, and physical discipline. A Library of more than one thousand volumes, and some philosophical apparatus, have been collected. Rev. Joshua Bradley is Principal of the Institution, and Professor of Mathematics and Natural Philosophy; John Messenger, Esq. Professor of Surveying and Engineering, and Rev. G. Holmes Tutor. During the last year, the school, in all its Departments, enrolled eighty-six students; a part to remain for a few months, and a part for three or four years.

Note 1. Our authorities for the statements which we have made, in the preceding article, are special correspondence with the Theological Seminaries; the Annual Catalogues; Ecclesiastical Documents of the Denominations to which they are attached; circulars sent out by their direction; or Magazines, published under their superintendence.

Note 2. In the preceding article, we have given some account of *thirteen* Theological Seminaries, in the United States. The remainder we shall notice at some future time. They are, so far as we can ascertain them, *eight* in number;—viz. Newton, Ms. Baptist; New Haven, Ct. Congregational; Auburn, N. Y. Presbyterian; General Theol. Seminary, New York city, Episcopal; Hamilton, N. Y. Baptist; Baltimore, Md. Roman Catholic; Emmitsburg, Md. Roman Catholic; one in South Carolina, place not known, Presbyterian. In addition, there are Theological Professorships at several of the Colleges, of which we may give some account.



AN EXPERIMENT IN PROVIDING EXERCISE FOR STUDENTS.

We feel much obliged to the gentleman who has furnished us the following article. It relates to a subject of very great importance. We shall from time to time communicate all the information, in our power, in regard to improvements in Exercise. One or two of our Colleges, we believe, are adopting a plan somewhat similar to the one detailed below.

It has long been an interesting and a difficult problem to find the mode

of exercise most convenient and most beneficial to students in Literary Institutions. Diseases induced by inaction, and premature deaths among students, are always pressing urgently for its speedy solution. As almost every valuable invention is made altogether, or is completed, by pursuing a train of experiments; so in this case, experiment has been often consulted, but, hitherto with only partial success. Systems of exercise, technically called gymnastic, have been tried and found greatly useful. But, being unattended with any benefit except that of athletic action, their nature is little suited to the constant and daily pursuit of men. Walking, is liable to irregularities, deficient in the degree of exertion required, and unequal in meeting the wants of the whole body. Agriculture in this climate must unavoidably be subject to long interruptions from changes of weather and revolutions of the seasons. But there is another mode of exercise, of which some account has been published in a former number of the "Quarterly Journal." Of this, which at present appears to combine more advantages, and to involve fewer defects, than any other, some more particular account may be interesting and useful.

In the summer of 1827, a number of students in Andover Theological Seminary formed themselves into a Society; and, with the advice of two or three gentlemen, deeply interested in the cause of education, applied to some of the citizens of Boston for aid to procure a few sets of planes, and a little supply of other most necessary joiners' tools. The sum of nearly two hundred dollars was obtained—sufficient to furnish a shop for the accommodation of thirteen or fourteen persons at once. By organizing so that two could work at the same bench, succeeding each other, we were able to enlarge the society to the number of twenty-eight. The time, which our constitution requires us to labor, and which the society

almost unanimously considers *as none too long*, is one hour and a half each day. This time has usually, but not invariably, been divided into three periods, one before each meal.

By the experience of utility from this regular exercise, and by the advice of the gentlemen who have so kindly aided us by their counsel and influence, we were encouraged to address to the Board of Trustees of the Seminary a request, that they would erect for our use a building large enough to admit a greater number of members. They immediately, with generous liberality, ordered the appropriation of two thousand dollars to this object. This sum has been expended under the superintendence of S. Farrar, Esq. in the erection of a stone building, 60 feet by 35, and three stories high. The lowest floor is appropriated to the storage of boards and timber, and the use of turning lathes. The second and third floors are occupied by work benches, of which there are enough for more than fifty workmen at one time. The number of members in the society is limited by the number of benches; so that each has the sole use of a bench, or a side of a bench, a *set of tools*, and a drawer for their keeping. Thus he is furnished with the most effectual motives to have his tools always in good repair, and is charged with a wholesome degree of responsibility for their safe preservation. That we are able to represent so good a supply of furniture for the shop, is due to the generous charity of the most distinguished patron of our Seminary.* Besides the rooms already mentioned, one next to the roof is a spacious depository of the products of our work. The principal of these are boxes, (for wholesale dealers in various kinds of merchandize, such as candles, soap, hardware, &c.) bedsteads, and hay-rakes. It may be mentioned farther, that, for the

stability of the system, we have placed our constitution so far under the control of the Trustees of the Seminary, that no article of it can be altered, nor any added, without their consent.

Thus furnished and organized, we hope, by the continued approbation and bounty of men, friendly to our object, and with the favor of Providence, to introduce among the other improvements of these times, an important improvement in the mode of preserving life, and health, and vigor among those, who have been so much exposed, and so often victims, to the destroyer of them all.

The advantages, peculiar to this kind of exercise, are unfailing interest in something useful to be accomplished, sufficiently active exertion, and a regularity perfectly secure from interruptions. Whoever can compute the value of these advantages, can understand the importance of providing the means necessary for mechanical exercise in a Literary institution.

NOTICES OF PUBLICATIONS.

The wisdom of God in the selection of his Ministers. A Sermon delivered at Sharon, Ms. June 11, 1828, before the Norfolk County Education Society. By Rev. C. Hitchcock, of Randolph.—Boston, Crocker & Brewster.

"For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called. But God hath chosen the foolish things of the world, to confound the mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are; that no flesh should glory in his presence." 1 Corinthians, i. 26—30.

The preacher considers the text as referring to the character of Christian Ministers, and as teaching this principle, *that God, ordinarily, selects his ministers from the common rather than the elevated ranks of society.* In illustration of this principle, Mr. H. makes some remarks, 1. On the peculiar nature of the field opened in this country for ministerial labor and effort, and

* This gentleman gave for the object the sum of \$500.

2d the specific character requisite in those who shall occupy it.

In our country, a grand experiment is making on the subject of civil liberty, whether the people can be safely trusted with power, whether the great political doctrine is true, that the people have a right to govern themselves, and can do it. In our country also the fundamental principle of religious liberty, that man is accountable for his religious belief and practice to God only, is in the process of an experiment, and upon the issue of which momentous results are depending. The boundless resources and extent of this country, holding out attractive invitations to industry and enterprise have also rendered this land a most interesting sphere for ministerial labor, and have developed a striking characteristic of human nature,—an impatience of restraint—a restless desire for change. Not a small portion of the genius and hardihood of the older States have rushed into the forest, and a new empire is fast rising beyond the Alleghany, evidently destined, in the providence of God, to exert a controlling influence over this whole country.

After this sketch of the field of ministerial effort and labor in our country, Mr. H. goes on to remark upon the specific character of the Ministry which is needed to occupy it. Men of *talents* are wanted; of *learning*; and of *devoted piety*. Very important qualifications in addition are, *vigorous health*, a *habit of great self denial*, *personal courage*, *invincible resolution*, a *deep sense of responsibility*, *perseverance*, and *humility*.

Mr. H. then returns to the question, "from what class of society can such men be raised up in the greatest number, and with the greatest facility?—evidently, from the *common* ranks of society." Here are the men of firm nerve, and of untiring perseverance, and of strong native sense, and of elevated aim, and of vigorous piety. Such men are found in the other classes of society, but they are comparatively rare. Hence is seen the great wisdom of the American Education Society in limiting its aid to young men of piety and talents, who are in indigent circumstances.

We make one or two extracts from this sermon.

"Vigorous health.—This is a grand requisite in all who engage in a service so laborious, so anxious, and so wearing. But in the present state of our country this is peculiarly necessary. The scattered population of our land cannot be supplied with the word of life, and our country saved, without a vast amount of hardship, and toil, and suffering on the part of her preachers. The church must send forth men who can endure hardness, and necessities, and distresses, and labors, and watchings, and fastings; not afraid of hunger and cold, and rain, and nakedness.

"In the next place may be mentioned, as highly important, *great self-denial*.—This is necessary in all ministers, at all times—but especially so, in our country at the present day. The church is called to put forth her energies in something more important, than the multiplying of preachers to hover around our cities, and large towns, delighted with elegant society, and waiting to occupy a post of honor. The soldier of Jesus Christ, whose character is best suited to this day, and the state of this country, must hold himself ready to be placed as a sentinel on any of the out posts of Zion, yea to be sent out as a spy among the sons of Anak, or to go alone and lift up the standard of the cross in the very seat of Satan's empire, not counting his own life dear unto him.

"We may mention as another important requisite, *great personal courage*.—God is calling his ministers of the present generation, to a work not less important, and honorable, and scarcely less difficult and arduous, than that which was assigned to the apostles. They were to establish the Gospel and convert the world. We are called to convert the world and introduce the millennium. But before this can be done, there are many strong holds of the adversary to be pulled down. The enemy is too strongly intrenched to be taken by stratagem. It is too late to awe men into repentance by the sound of the title 'Reverend,' or by the goodly badges of office.

'Gowns at length are found mere masquerade,
And the spruce band a jest.'

Nothing will do the work but the naked sword of the Spirit, skilfully aimed at the sinner's heart. We must go forth to the good fight of faith, prepared to be repulsed again and again. But though repulsed an hundred times, we must rally again to the charge, resolved to die with our arms in our hands, or enjoy the triumph of victory. Every minister should be so filled with holy courage, that the word *obstacle* will excite in his mind no other idea than that of *overcoming*."

"This is a cause in which any man may

be excused for feeling a deep interest. I am persuaded it will cost us much less to defend our liberties and rights by means like this, than to risk the consequences of leaving the land destitute of religious and moral instruction. How much better is it, as a pecuniary measure, to supply the land with a preached Gospel, than to raise an army to wrest our liberties from the iron grasp of despotism; or to settle the question where the line shall run, which shall divide one part of the Republic from another. I consider this Society as one of the great Saving Banks of the nation. She shall save to ourselves and our children, twice, if not ten times, the amount of our donations.

"And shall I be excused for saying, that I know too well the heart of a poor young man, struggling forward to the work of the ministry against forbidding discouragements, not to feel, on the present occasion, a deep personal interest. When I think of my poor brethren who are toiling up 'the hill difficulty,' that they may be better able to preach a dying Saviour to a lost world, my heart glows toward them with the sympathies of an elder brother. I would bring them before this Society and Congregation, and say, here are my poor brethren, what will you do from your abundance, for their relief?"

Appended to the sermon are notices of the two last Annual Meetings; the Reports of the Treasurer; Lists of Life Members, and members by Annual subscription. Much of the aid, which this efficient Auxiliary has rendered, is undoubtedly owing to the thorough and business-like manner in which their operations are conducted. The amount of income during the last year, was \$629 65; being an increase over that of the preceding year, of \$66 10. The next annual meeting is to be at the Union Society of Braintree and Weymouth. Rev. Dr. Park of Stoughton is appointed preacher.



REPORT ON THE COURSE OF STUDY TO BE PURSUED IN THE UNION THEOLOGICAL SEMINARY, PRINCE EDWARD, VA.

This Report comes from the Board of Directors of this Institution, and contains a detailed plan of the course of study, with some general principles on which it is founded. Its appearance is one, among many other evidences, that the public mind is becoming more and more interested in the great subject of elevating the character of Christian ministers. It comes too from a comparatively infant Seminary, located in

a very important section of the country, and destined, by Providence, we doubt not, to become to the garden of the Lord, like a place of broad rivers and streams. We make one or two extracts.

"All observation and history show, that the education and morals of the great body of the people, depend almost entirely on their religious instructors. They communicate that impulse to the mind, which awakens up the spirit of improvement; they teach the lessons of morality, which fix the standard of right and duty; they obtain a hold on the affection and confidence of their flocks, which gives an influence of great extent and mighty power. So true is this, that an intelligent observer can easily determine the general character of a neighborhood, by knowing that of the minister of religion."

"Every citizen ought to wish that his religious teachers should be men of delicate and refined feelings, of great prudence and circumspection, of enlarged and liberal views, of unsuspected and unimpeachable virtue, of genuine and fervent piety."

"It is entirely unnecessary to spend time in proving, what all admit, the indispensable necessity of true piety. But it ought to be 'written with the point of a diamond,' that it is by no means sufficient for a minister of the gospel to be *barely pious*—HE MUST BE VERY HOLY: he must have the entire spirit of the Lord Jesus—he unreservedly devoted to the service and glory of God; prepared to practice self-denial; to exhibit at all times a meek and quiet spirit; to deal gently with gainsayers and opposers; and render good for evil, blessing for cursing. But such a state and temper of mind is not attained, without submission to a wise course of discipline; without much suitable instruction, applied to the conscience by much earnest prayer.

"It is not sufficient, however, that the preacher should know, and be able to state what religion is. He must *also be able to prove it*.—But this he cannot do, by retailing his own experience. The true religion was revealed from heaven—God originally taught it; and the only way in which the minister of Christ can prove that he teaches God's religion, is, that of stating and *proving* the true meaning of the Bible.

He who is best able to do this, and most clearly to present scriptural truth to the understanding and the conscience, is the best preacher."



Sermons by the late Rev. Edward Payson, D. D. Pastor of the second Church in Portland.—1 vol. 8 vo. pp. 503.

We cannot forbear to enrich our pages with two or three extracts from this volume. We select from the twelfth sermon in the series, founded on the text, *He shall see of the travail of his soul and shall be satisfied*. It is conceived throughout in a strain of fervid overflowing eloquence.

"Oh, how will our Redeemer see the effects of his sufferings, when, with benevolent delight, he shall glance his eye over this once ruined, polluted, wretched world, and see all his enemies baffled; ignorance, error, superstition, vice, and misery banished, his religion every where enthroned in the hearts of men, the earth filled with holiness, and happiness, and peace; while from fertile plains, smiling villages, flourishing towns, and populous cities, one universal cloud of incense ascends before God, and the voice of the whole human family, as the voice of one man, pours forth the language of prayer, and praise, and thanksgiving to the Father of all; and the wide open gates of heaven are continually thronged by those, who pour into it from the east and the west, from the north and the south, to swell the number of its happy inhabitants, and add new voices to its everlasting songs!"

But not till the final consummation of all things, will our Redeemer see the complete fulfilment of this prediction.

"He will then see an innumerable multitude of immortal beings, with capacities like those of angels, reflecting in body and mind, his own spotless, glorious image, no less perfectly than the polished mirror reflects the dazzling image of the noon day sun. He will see them all filled to overflowing with unutterable felicity, and glowing, like the seraphs around them, with burning love and melting gratitude to him, who redeemed them by his blood. He will see them casting their eyes downward to contemplate the lake of fire, the

everlasting burnings from which they have been thus redeemed, and then raising them to gaze on their deliverer with emotions, which even the language of heaven cannot express, but which he can read in their swelling, and almost bursting hearts. He will see them, in holy transports of affection and humility, casting themselves and their crowns at his feet; hear them cry, with a voice like that of many waters, and of mighty thunderings, Alleluia, for the Lord God omnipotent reigneth; Blessing, and glory, and honor, and power, be unto him that sitteth on the throne, and to the Lamb forever and ever. Stretching his omniscient eye through eternity, he will see them enjoying all this happiness, and ascribing all this glory to God, during its endless ages; their minds continually expanding, their faculties enlarging, and their souls drinking in more and more of that fulness of the Godhead, the whole of which they can never contain."

Dr. Payson thus expostulates with the slothful Christian.

"When this blessed period has arrived, will it not be in the highest degree painful and mortifying to be constrained to say the long predicted, long expected hour is at length come, but I have done nothing to hasten its arrival. My Savior has gathered in his promised harvest, but none of the seed, which produced it, was sown by my hand, or watered by my tears; if you would not be the subjects of reflections so mortifying, seize the precious opportunity, which is afforded you, of committing your seed to the earth, so that hereafter, when he who soweth, and he who reapeth shall rejoice together, you may participate in the joy of your Lord."

"Not very far distant, probably, is the period, when our Redeemer shall see the promise before us fulfilled in its utmost extent. Already do we witness no equivocal indications, that its complete fulfilment is approaching. Already has the day of millennial glory begun to dawn. Already has the day star been seen from mountains of the East. Already are 'blest voices' heard exclaiming from heaven, Now is come salvation, and strength, and the Kingdom of our God, and the power of his Christ; and we have no small reason for hoping, that, before the conclusion of the present century, the same blest voices will be heard to cry, Alleluia, the kingdoms of this world have become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever."

MISCELLANEOUS.

MEMORANDA IN THE HISTORY OF THE SLAVE-TRADE AND SLAVERY.

Slavery among the ancients. Homer often alludes to the custom of kidnapping in small piratical expeditions, and of reducing prisoners of war to the condition of slaves. Athens, on the lowest computation, contained three grown male slaves to one free-man. The treatment, which they received, was comparatively mild. If able to purchase freedom, they might demand it of their masters, at a certain fixed price. Only two inconsiderable insurrections are recorded. At one time they seized upon the castle of Sunium, and committed depredations in the surrounding country. At *Sparta*, the condition of slaves was deplorable in the extreme, and several times, by their means, the Spartan state was threatened with extinction. *Egypt* was early a mart for slaves. Strabo says that at Delos in Cilicia, 10,000 slaves, a day, were sold for the benefit of the *Romans*. At Sicily there were very frequent insurrections of slaves. Two consular armies were destroyed in one war. Some of the Romans had from six to ten thousand slaves each. A Roman nobleman being assassinated, four hundred slaves were put to death in consequence.

Adrian was the Roman emperor, who deprived the master of a family of the power of life and death over its members. Constantine abolished personal slavery. Slavery, in Europe, in the middle ages was such as now exists in Poland. Marriage among vassals was a religious and solemn rite. They worshipped at the same altar with their lords, &c.

The Slave trade and Slavery in modern times. About the year 1500, a few slaves were sent from the Portuguese settlements in Africa into the Spanish colonies in America. In 1511, Ferdinand V. of Spain permitted them to be carried in great numbers. In consequence of the terrible destruction of the Indians in America,* Bar-

tholomew de las Casas, a benevolent Catholic Bishop, proposed to Cardinal Ximenes, in whose hands the government of Spain was lodged, before the accession of Charles V. to establish a regular system of commerce in African slaves. This proposal was in order to save the Indians from extirpation. Ximenes replied that it would be very inconsistent to free the inhabitants of one continent by enslaving those of another. In 1517, Charles V. permitted one of his Flemish favorites to import 4,000 Africans into America. In 1542, he ordered that all slaves in his American dominions should be set free. Upon the abdication of this monarch, slavery was revived. The first importation of slaves by Englishmen, was in the reign of Elizabeth, in 1562. Louis XIII. of France, would not allow the introduction of slaves in his American Islands, till he was assured that it was the readiest way to convert them to Christianity. The first slaves brought into the United States, were by a Dutch ship, in 1620, which landed at Jamestown in Virginia. The number was 20.

Abolition of the Slave trade. In May, 1772, by a decision of the High Court of England, it was declared, that the British Constitution does not recognize a state of slavery. In 1785, the Rev. Dr. Packard, President of Magdalen College, Cambridge, gave out as a theme for a prize Essay, Is it right to make slaves of others against their will? The prize was gained by *Thomas Clarkson*. In May, 1787, a Committee of twelve individuals was formed in London to procure the abolition of slavery. In one visit at the ports of London, Liverpool, and Bristol, Mr. Clarkson ascertained the names of 20,000 English seamen, who had perished in the slave-trade. In February, 1788, by order of the King, a Committee of the Privy Council took into consideration the subject of the African slave-trade. The subject was introduced into Parliament, on the ninth of May 1788, by Wm. Pitt. A bill was passed to limit the number of slaves to a ship. In 1792, a bill passed the Commons for the gradual abolition of the trade 230 to 85. In 1798, a motion to abolish the slave-trade within a limited time was lost 83 to 87; but again in 1804, carried 69 to 36. Janu-

* In Hispaniola, during the space of fifteen years, after the Spaniards landed, the number of Indians was reduced from one million to sixty thousand.
Robertson.

ary 4, 1807, a bill was introduced into the House of Lords for its immediate and total abolition, and carried 100 to 36. In the Commons, it was passed almost by acclamation; *two hundred and eighty three* voting in the affirmative, and *sixteen* in the negative. On the 25th of January, 1807, just as the sun reached his meridian, the bill received the royal assent.

United States. In 1772, the House of Burgesses of Virginia petitioned the British Government for permission to prohibit the further importation of slaves into that colony. The petition was rejected. All children born of slaves in the State of Pennsylvania after March 1, 1780, were free. In the same month, the constitution of Massachusetts was ratified which interdicted slavery. By the Constitution of New Hampshire, adopted in 1792, no person could be held a slave; by that of Vermont in 1793; by legislative enactment in Rhode Island in 1784; in Connecticut, a law was passed in 1784, declaring that all persons, born after that year should be free, on attaining the age of twenty-five years; in New Jersey, a law was passed in 1804, declaring that every child born of a slave, after July 4th of that year, should be free. In New York, July 4, 1827, slavery totally ceased. The U. S. Congress of 1787, enacted a law, interdicting slavery forever from the country between the Ohio and Mississippi rivers. January 1, 1808, the *slave-trade* ceased by the constitution of the United States. In March, 1820, by act of Congress, all citizens of the United States, who shall be found engaged in the slave-trade, and be convicted of the offence, shall *suffer death*.

African Colonization. In June 1787, the English Colony at Sierra Leone was established. This territory lies, 8 degrees 12 minutes north latitude, and about 12 degrees west longitude. In 1794, the settlement was nearly destroyed by a French fleet. In 1807, all the possessions of the Company were surrendered to the British Crown. The colony now contains 18,000 inhabitants; 12,000 of whom are liberated negroes. The freight on the shipments made from the colony in 1824, was nearly £100,000.

The American Colonization Society was formed in December 1816. In 1818, a portion of the African coast was explored by Messrs. Mills and Burgess. In 1820, eighty emigrants were sent out. In December 1821, Cape Montserado was purchased, and soon after a permanent settlement commenced. The population of the colony now exceeds 1,200, of whom 533 were sent out in 1827. Within two years past, about 1,000 slaves have been liberated in the United States, many of whom have been transported to Africa.

Miscellaneous. In Austria, it was declared by royal edict in 1826, that every slave from the moment he touches the Austrian soil, or an Austrian ship, is free. In 1825, a decree was passed by the Government of France, declaring that all engaged in the slave trade as proprietors, supercargoes, &c. shall be punished with banishment, and a fine equal to the value of the ship and cargo; officers of the vessels rendered incapable of serving in the French navy; and other individuals punished with imprisonment. In Brazil, it is to be abolished in three years after March 1, 1827.

Six Spanish ships were captured in 1826, which had on board 1,360 slaves; one ship of 69 tons had 221 slaves. In 1827, a Spanish schooner of 60 tons was captured, having in her hold 220 slaves; 30 soon died. It is accounted a good voyage, if not more than 20 in 100 perish. In the month of January, 1828, 2,100 slaves were landed in Bahia, Brazil.

The traveller, Burkhardt, says that the number of slaves in Egypt is 20,000; in a plague recently in Cairo, 8,000 perished. In the kingdom of Darfour in Eastern Africa, the number of slaves is about 20,000; in Bornou, Bagerme, Haoussa, &c. the slaves are about 10,000 to 100,000 freemen. All the Bedouins are well stocked with slaves. In Syria there are but few slaves. From 6 to 800 annually are bought up by the Turkish officers in Egypt. In the British West Indies, the number of slaves is 800,000. They are constantly decreasing. In the United States, in 1820, there were 1,764,833 slaves, and 233,400 free blacks.

An Education Society, in 1770.

As early as the year 1770, a Society was formed in Bristol, England, for the purpose of furnishing candidates for the ministry, of the Baptist Denomination, with a course of instruction in Theology and general literature. An Academy was founded by the Society, and a spacious edifice erected for the accommodation of students. In 1825, the Library contained 7,000 volumes, and it has since been greatly enriched by the donations of the Baptist Foreign Missionaries. Three years since, this Society had educated one hundred and twenty ministers. At one of their annual meetings, the Society was addressed with characteristic originality, by John Foster.

A Thought from Milton.

Certainly there is no employment more honorable, more worthy to take up a great spirit, *more requiring a generous and free nurture*, than to be the messenger of heavenly truth from God to man, and by the faithful work of holy doctrine, to pro-create a number of faithful men, making a kind of creation like to God's, by infusing his spirit and likeness into them, to their salvation, as God did into him; arising to what climate soever he turn him, like that Sun of righteousness that sent him, with healing in his wings, and new light to break in upon the chill and gloomy hearts of his hearers, raising out of darksome barrenness, a delicious and fragrant spring of knowledge and good works.

Obligation of the Christian community in regard to Young Men of talents and piety.

There are among our religious youth some spirits, we hope not a few, which a process of intellectual discipline would render of great value for the Christian cause. And should not the religious community regard itself as in a measure pledged to God, that those minds should be rendered efficient by being brought out to the best advantage, against that wide and powerful co-operation for maintaining the dominion of

depravity? As individuals, men will, we are admonished, be charged as criminals for burying their talents in the earth; but we would suggest whether the religious community ought not to consider the best endowed minds it contains, as talents belonging and intrusted to it in its collective capacity; and whether it can be altogether acquitted of the same guilt, if it do but little toward rendering these capable minds the most effectual agents that they might be for religion.

John Foster.

Cultivated Minds.

It is plain to common sense, that it must be of vast importance to the honor and success of religion, that as many as possible of its public teachers should be men of great mental cultivation,—exercised in regular and even severe labors of thinking,—possessing a free, and yet accurate command of words, on the right choice and disposition of which it depends, whether their thinking shall be worth any thing to other men,—furnished with a considerable store of various knowledge,—and qualified to appear with advantage in society.—ib.

Spirit of Baxter, 1650.

Besides the duty of private admonition, you must endeavor to help men to profit by the public ordinances. In order to that, endeavor to procure for them faithful ministers, where they are wanting. *How shall they hear without a preacher?* Improve your interest and diligence to this end, till you prevail. Extend your purses to the utmost. How many souls may be saved by the ministry you have procured! It is a higher and nobler charity, than relieving their bodies. What abundance of good might great men do, if they would support in academical education, such youth as they have first carefully chosen for their ingenuity and piety, till they should be fit for the ministry!—And when a faithful ministry is obtained, help poor souls to receive the fruit of it. Draw them constantly to attend to it.

CORRESPONDENCE.

From a former Beneficiary of the American Education Society, dated — Conn. Aug. 23, 1828.

"I have been employed, during the last year, in collecting a congregation and organizing a church in this place. It is a manufacturing village, and must eventually become a place of considerable importance. By the blessing of God on my labors, a church has been formed of about 30 members—a congregation of from 2 to 300 hearers has been collected, and a meeting-house, 38 feet by 50, with a vestry underneath, is nearly completed. I am supported in part by the voluntary contributions of the people, and in part by the Domestic Missionary Society. I shall ever cherish a grateful sense of my obligations to the fostering hand of charity, without which, I should not, probably, have ever entered the ministry."

Under the pressure of our arduous labors, nothing is more cheering, than assurances that the great cause in which we are engaged, is not forgotten in the supplications of the servants of Jesus. If the friends of the Society would unite in fervent and persevering prayer to the God of all grace, his influences would assuredly descend as dew on the mountains of Zion, and great would be the company of those who would publish the word.

From the Secretary of a Female Praying Circle, — N. J. Aug. 5, 1828.

"Seldom has an event so small in itself given so much real pleasure to my heart, as that of being able to inform you, that we have at last formed a little Society, agreeably to the direction laid down in your previous circular. At five o'clock, this afternoon, we held our first meeting, and felt not a little encouraged, with the cheering reflection, that it was in concert, as we hoped, with a multitude of our brethren and sisters in the Lord, who, we trust, will persevere, and feel an increasing interest in the glorious cause. Pray for us, dear Sir, that our motives may be purified, our hearts sanctified, and that our offering may be rendered acceptable, as the widow's mite, to the great Head of the Church."

Extract from a letter of a Missionary in Illinois, dated Jacksonville, Morgan Co. August 8, 1828.

Speaking of several counties on the Illinois river, he remarks, "that the whole population has been doubled within the last three years; such is the astonishing rapidity with which these settlements are increasing. Were you here, however, to witness the richness of the soil, and the beauty of the country, you would cease to wonder. It is a most delightful country, far exceeding any, which I have ever seen before. I believe that it would be the highest wisdom, to employ two missionaries, if they could be obtained, in each of the older counties, so that, between them, they might preach, every Sabbath, at the county seat, and in other important places, to conduct, vigorously, Bible classes, Sabbath schools, weekly lectures, &c. and to itinerate in the new counties, preaching the gospel, and forming churches. In one part of this county, I was entreated, with tears, by a professor of religion, to make an appointment in a place, for she had not had opportunity to hear a sermon, of any kind, for two years. I received a letter by the last mail, from Fulton Co. from which the following is an extract. 'We are still anxious to have you come (I had disappointed twice by sickness) and not only organize a church, but, if it be possible, either stay yourself, or bring some one with you, who will stay, at least three years, if the Lord will.' They have good materials for a church, of about 14 members, but cannot procure a clergyman to organize them into a church.

"The people of Morgan Co. are making a noble effort, in which the church are foremost, to establish a seminary of learning. It is to stand on an eminence, about one mile east of Jacksonville. Eighty acres of land have been purchased. The site is one which meets the public sentiment throughout the State. The subscription is at present between two and three thousand dollars, and will probably rise to three thousand. Considering their circumstances, the people here appear to be doing more than any equal number of people, whom I have known at the East.

MISCELLANEOUS STATISTICS.

TABLE I.

Containing the names of the principal periodical Religious Magazines in the United States; the places where they are published; the time when they are published; by whom conducted; the number of pages, with the size, and the price.

NAME.	Where published.	How often.	By whom conducted.	No. of p.	price
Episcopal Register	Middlebury Vt.	Monthly		16, 8vo	\$2.00
Liberal Preacher	Keene N. H.	do.	Rev. T. R. Sullivan		1.00
Journal Am. Ed. Soc.	Andover Ms.	Quarterly	Secretaries A. E. S.	32, 8vo	1.00
Missionary Herald	Boston Ms.	Monthly	Sec's A. B. C. F. M.	32, 8vo	1.50
Spirit of the Pilgrims	do.	do.	Rev. Enoch Pond	56, 8vo	3.00
Christian Examiner	do.	Once in 2 months		96, 8vo	3.00
Baptist Preacher	do.	Monthly	Rev. William Collier		1.00
Baptist Magazine	do.	do.	Sec'y Bap. For. Miss.		
S. S. Treasury	do.	do.	Sec'y Mass. S. S. Un.	12, 12mo	0.25
Hopkinsian Magazine	Providence R. I.	do.	Rev. O. Thompson		1.25
Christian Spectator	New Haven Ct.	do.	John Mitchell	56, 8vo	3.00
Guardian and Monitor	do.	do.	Nathan Whiting		1.00
Am. Tract Magazine	New York	do.	Sec'y A. T. S.	12, 12mo	0.50
Home Missionary	do.	do.	Sec'y A. H. S.	16, 8vo	1.00
National Preacher	do.	do.	Rev. Austin Dickinson	16, 8vo	1.00
Meth. Magazine	do.	do.	N. Bangs, J. Emory	40, 8vo	1.50
Youth's Magazine	do.	do.	Rev. A. Lyman		1.50
Chr. Journ. & Lit. Register	do.	do.		8vo	2.00
Lutheran Magazine	Schoharie N. Y.	do.		94, 8vo	1.00
Mag. Ref. Dutch Church	New Brunswick N. J.	do.	W. C. Brownlee D. D.	32, 8vo	1.50
Biblical Repository	Princeton N. J.	Quarterly	Prof. Charles Hodge		4.50
Christian Advocate	Philadelphia Pa.	Monthly	A. Green D. D.	8vo	3.00
Am. Sund. S. Magazine	do.	do.	Sec'ries A. S. S. U.	32, 8vo	1.50
Youth's Friend	do.	do.	do.	61, 12mo	0.25
Religious Magazine	do.	do.	E. Littell	96, 8vo	6.00
Un. Breth. Miss. Int.	do.	Quarterly		48, 8vo	1.00
Baptist Tract Mag.	do.	Monthly			
Penn. & Del. Tract Mag.	do.	Sem. Monthly		12, 12mo	0.25
Religious Farmer	Milton Pa.	do.		16, 2vo	
Mag. Ger. Ref. Ch.	Carlisle Pa.	Monthly	Prof. L. Mayer	32, 8vo	1.50
Evan. Luth. Int.	Frederick Md.	do.	Rev. D. Schaeffer	24, 8vo	1.50
Epis. Theol. Repository	Washington D. C.	do.		48, 8vo	
African Repository	do.	do.	Rev. R. R. Gurley	32, 8vo	2.00
Lit. and Evan. Mag.	Richmond Va.	do.		56, 8vo	3.00
Evan. Museum	Fayetteville N. C.	do.	Rev. C. M'Iver.	48, 8vo	3.00
Presbyterian Preacher	do.	do.	do.	16, 8vo	
Calvinistic Mag.	Rogersville Tenn.	do.	S. D. Mitchell		2.00
West. Rel. Mag.	Zanesville Ohio.	do.	G. C. Edwick	16, 8vo	1.00

TABLE II.

Showing the time of the recent Anniversaries in various Theological Seminaries in the United States; the number of graduates in 1823; in 1827; in 1826; in 1825; in 1824; and the total.

Name.	Ann. 1828.	Grad. 1828.	1827	1826	1825	1824	Total.
Bangor	Aug. 5	9	7	9	6	6	37
Andover	Sept. 24	20	32	24	31	32	139
New Haven		14	6				20
Auburn	Aug. 20	9	7	12	6	6	40
Princeton	Sept. 22	15	14	24	6	9	68
Total		67	66	69	49	53	304

TABLE III.

Containing the names of the principal Benevolent Societies in the United States; the date of their organization; names of the Secretaries; the residence of Secretaries; the names of the Treasurers; the amount of funds contributed in 1826—7; in 1827—8; and the difference; and the time of the Annual Meetings.

NAME	When org.	Secretaries.	Residence of Sec'ries.	Treasurers.	Income 1826 —7.	Income 1827 —8.	Difference.	Annual Meeting.
Am. Board For. Miss.	1810	Jer. Everts, Esq.	Boston, Ma.	Henry Hill, Esq.	\$92,390.53	102,000.00	\$11,115.80	Early in October.
Am. Bible Society	1816	Rev. J. C. Brigham	New York, N. Y.	John Adams, Esq.	64,764.13	75,879.98	2,874.00	2 Thurs. in May.
Am. Ed. Society	1815	Rev. E. Cornelius	Andover, Ma.	Wm. Ropes, Boston.	37,874.00	35,000.00	2,874.00	In May.
Am. Tract Society	1825	Rev. Wm. A. Hallcock	New York, N. Y.	Moses Allen, Esq.	30,413.01	45,134.58	14,731.57	Wed. pre. 2 Thur. May.
Am. Home Miss. Soc.	1826	Rev. A. Peters	New York, N. Y.	Knowles Taylor, Esq.	18,140.76	20,038.78	1,898.02	do.
Am. Sund. School Union	1824	Fred. W. Porter	Philadelphia, Pa.	Paul Beck, Jr.	22,973.22	19,458.34	3,524.88	Tues. af. 3 Thurs. May.
Am. Colonization Soc.	1819	Rev. R. R. Gurley	Washington, D. C.	Richard Smith, Esq.	15,963.37	14,541.82	1,422.05	Last Sat. in Dec.
Am. Soc. Prom. Tempe.	1826	Rev. N. Hewitt	Fairfield, Conn.	Wm. Ropes, Esq.	14,680.20	14,603.38	3,616.07	Last Wed. in Ap.
Am. Bap. Bd. For. Miss.	1814	Rev. L. Bolles, D. D.	Boston, Ma.	Heman Lincoln	10,987.31	6,245.37	566.92	
Meth. Miss. Society	1825	Rev. G. Weller	New York, N. Y.	Thomas Hale	6,812.29	2,444.08	285.90	
Prot. Epis. Miss. Soc.	1825	Rev. Louis Dwight	Philadelphia, Pa.	Charles Cleveland	2,238.18	390.00	2,145.83	
Prison Discipline Soc.	1827	Rev. H. Wilbur	Boston, Ma.	Solo. Allen, Esq.	10,304.40	12,450.23	1,471.76	First Wk. in June.
Am. Bible Class Soc.	1814	Rev. Ornan Eastman	Boston, Ma.	John Tappan, Esq.	3,528.24	6,000.00	4,740.34	2 Wed. in Jan.
Am. Tract Society	1822	Rev. Thos. DeWitt	New York, N. Y.	Timothy Hutton	6,216.55	4,740.34	1,476.21	
Dutch Ref. Miss. Soc.	1798	Rev. Horace Hooker	Hartford, Conn.	Andrew Kingsbury	1,266.40	816.99	449.41	
Conn. Miss. Society	1820		New York, N. Y.	Daniel Boardman	1,040.00	1,257.99	217.99	May.
Am. Jews Society	1816	Sarah Jaquith	Boston, Ma.	Frances Irving		4,363.27		week of Gen El. Boston
Boston Fem. Jews Soc.	1827	Rev. R. S. Storrs	Braintree, Ms.	J. Puncbard, Salem.				Tues. pre. 2 Thur. May.
Mass. Miss. Soc. (reorg.)	1828		New York, N. Y.	Arthur Tappan				
Gen. Un. prom. ob. Sab.			Philadelphia, Pa.					
Baptist Gen. Tract Soc.		Rev. Noah Davis						

TABLE IV.

Showing the time of the occurrence of the late Commencements at various Colleges; the Number of Degrees conferred in course; and the Number of Honorary Degrees.

College.	Time.	A. R.	M. D.	A. M.	A. M. Hon.	D. D.	L. L. D.
Waterville	Aug. 27	12		5	1		
Bowdoin	Sept. 3	20	27	17	1	1	1
Dartmouth	Aug. 20	41	11	16	2	3	1
Burlington	Aug. 6	4	9	3			
Middlebury	Aug. 20	18		10	5		
Williams	Sept. 3	18	14	8	3	1	
Amherst	Aug. 27	41		8	1	1	
Harvard	Aug. 27	52	8	26			
Brown	Sept. 3	25	3	6	6	2	1
Washington, Ct.	Aug. 7	13			2		
Yale	Sept. 10	82	29	48	1	1	1
Columbia	Aug. 5	29		6		4	
Union	July 23	79				4	
Hamilton	Aug. 27	14		7			
Geneva	Aug. 6	3					
Rutgers	July 16	20		10		1	
Princeton	Sept. 24	25		25	2		
Univer. Penn.	July 31	11	4	13			
West. Univ. Penn.	June 30	4				3	
Jefferson, Pa.							
Dickinson, Pa.		20					
Univer. of Georgia	Aug. 6	24		11			
Centre, Danville Ky.	July 14	3				2	
Total 22.		556	105	219	24	23	4

NOTES ON TABLE I.

1. The number of publications named in the table is thirty-eight. Probably there are ten or twelve more published in the United States, making about fifty in all.

2. The whole number of religious newspapers published in the United States is not far from forty. The whole number of newspapers of all kinds, published in the United States, in 1775, was 37; in 1810, 353; in 1828, not far from 1,000.

3. In London 15 papers are published daily; 4 three times a week; 6 twice a week; and 42 weekly. Of the weekly papers 19 are published on *Sunday*. Of the 150 country papers, published in England and Wales, only two are published as often as twice a week. In Scotland, 35 papers are published; in Ireland, 55,—total, 307. In addition there are about 140 Magazines and Reviews published in Great Britain.

4. In France the number of Journals of all kinds, as it is stated in the *Revue Encyclopedique*, is 490; in Paris, 178. In Europe, 2,142. In Asia, 27. In Africa, 12. In the world, 3,168.

NOTES ON TABLE II.

1. In several Theological Seminaries, a portion of the students usually leave before

the completion of a regular three years' course, and consequently the table does not exhibit a full enumeration of the number who have been connected with the Institutions named.

2. At New Haven, it is only two years since there has been a distinct division of the Theological Students into classes.

NOTE ON TABLE IV.

The Honorary Degree of Doctor in Divinity was conferred by Bowdoin on the Rev. Nathan Lord, Amherst, N. H.; by Dartmouth on Prof. John Smith, Bangor, Me. Rev. Warren Fay, Charlestown, Ms. Rev. Noah Porter, Farmington, Conn.; by Williams, on Rev. Wm. R. Weeks, Paris, N. Y.; by Amherst, on Rev. Thos. Snell, North Brookfield, Ms.; by Brown, on Prest. Alva Woods, Lexington, Ky. and Rev. Daniel Sharp, Boston, Ms.; by Yale on Rev. Wm. H. De Lancy, Provost, University, Pennsylvania; by Columbia, on Rev. Asa Eaton, Boston, Ms. Rev. Wm. B. Sprague, West Springfield, Ms.; Rev. Wm. Hendel, Womelsdorff, Pa. Rev. Wm. Berrian, Trinity Church, N. Y.; by Union on Rev. B. B. Wisner, Boston, Ms. Rev. Mr. Lacy, Albany, Rev. C. C. Cuy-lor, Poughkeepsie, N. Y. Rev. Mr. M'Masters, Duaneburgh, N. Y.; by Rutgers, on Rev. Thos. De Witt, New York; by West-

ern U. Penn. on Rev. Jos. Kerr, Pittsburg, Pa. Rev. Alexander Bullions, Cambridge, N. Y. and Rev. James R. Wilson, Coldemham, N. Y.; by Centre College, on Rev. Jeremiah Chamberlain, Pres. Louisiana Coll. and Prof. Robert Harden, Maryville Theological Seminary, Tenn.

The Hon. Degree of Doctor of Laws was conferred by Dartmouth on Hon. Charles Marsh, Woodstock, Vt.; by Bowdoin, on Hon. Stephen Longfellow, Portland; by Brown on the Rev. Dr. Nott of Union Coll.; by Yale on Samuel M. Hopkins, Esq. Albany.

QUARTERLY LIST

OF ORDINATIONS AND INSTALLATIONS.

Rev. DARWIN ADAMS, ord. pastor, Cong. Camden, Me. July 16, 1828.
 Rev. CHARLES EMERSON, ord. pastor, Baptist, Shapleigh, Me. July 17.
 Rev. HEZEKIAH HULL, ord. evang. Baptist, Farmington, Me. July 29.
 Rev. WILLIAM MAY, ord. pastor, Cong. Winslow, Me. August 28.
 Rev. DAVID TURNER, Jr. ord. pastor, Cong. New Vineyard, Me. Sept. 3.
 Rev. T. S. W. MOTTE, inst. rector, Episc. Gardiner, Me. Sept. 3.
 Rev. CHARLES S. ADAMS, ord. pastor, Cong. Newfield, Me. Sept. 17.
 Rev. BENNET TYLER, D. D. inst. pastor, Cong. Portland, Me. Sept. 17.
 Rev. MOSES SAWYER, inst. pastor, Cong. Scarborough, Me. Sept. 18.
 Rev. AMASA A. HAYES, ord. pastor, Presb. Londonderry, New Hampshire, June 26.
 Rev. GEORGE RICHARDSON, ord. Priest, Episc. Charlestown, N. H. July 26.
 Rev. SAMUEL NICHOLS, inst. pastor, Cong. Wakefield, N. H.
 Rev. HARVEY SMITH, inst. pastor, Cong. Jerico, Vermont, July 10.
 Rev. LYMAN GILBERT, ord. coll. Pastor, Cong. Newton, Massachusetts, July 2.
 Rev. ENOCH CHASE, ord. pastor, Baptist, Orleans, Ms. Aug. 6.
 TIMOTHY P. ROPES, ord. evang. Baptist, Amesbury, Ms. Aug. 13.
 AARON BURBANK, ord. evang. Baptist, Templeton, Ms. Aug. 20.
 SILAS KENNEY, ord. evang. Baptist, Templeton, Ms. Aug. 20.
 ORNAN EASTMAN, ord. evang. Cong. Boston, Ms. Aug. 27.
 Rev. JOHN M. MERRICK, ord. pastor, Unitarian, Hardwick, Ms. Aug. 27.
 Rev. ICHABOD S. SPENCER, ord. coll. pastor, Cong. Northampton, Ms. Sept. 11.
 Rev. HENRY K. GREEN, ord. evang. Baptist, Salem, Ms. Sept. 12.
 Rev. HENRY P. TAPPAN, ord. pastor, Cong. Pittsfield, Ms. Sept. 12.
 Rev. EBENEZER NELSON, inst. pastor, Baptist, West Cambridge, Ms. Sept. 9.
 Rev. LEONARD GAGE, ord. pastor, Baptist, Stafford, Conn. May 22.
 Rev. WILLIAM W. TURNER, ord. evang. Cong. Hartford, Conn. July 1.
 Rev. HORATIO N. BRINSMADE, ord. evang. Cong. Hartford, Conn. July 1.
 Rev. RODOLPHUS LANDFEAR, ord. evang. Cong. Hartford, Conn. July 1.
 Rev. HENRY COWLES, ord. evang. Cong. Hartford, Conn. July 1.
 Rev. JOEL TALCOTT, ord. evang. Cong. Hartford, July 1.

Rev. CHAUNCEY WILCOX, ord. pastor, Cong. North Greenwich, Conn. July 2.
 Rev. GEORGE GOODYEAR, ord. evang. Cong. New Haven, Conn. July 22.
 Rev. HENRY BENEDICT, inst. pastor, Cong. Norwalk, Conn. Sept. 13.
 DUDLEY LAMB, ord. pastor, Baptist, Springwater, New York, June 18.
 Mt. JOHN C. PORTER, ord. deacon, Episc. Halletts Cove, Long Island, July 7.
 Mr. ISAAC PARDEE, ord. deacon, Episc. Halletts Cove, Long Island, New York, July 7.
 Mr. EPHRAIM PUNDERSON, ord. deacon, Episc. Halletts Cove, L. I. New York, July 7.
 Rev. SAMUEL SEABURY, ord. priest, Episc. Halletts Cove, Long Island, New York, July 7.
 Rev. ALEXANDER H. CROSBY, ord. priest, Episc. White Plains, West Chester Co. New York, July 19.
 Rev. HIRAM JELIFF, ord. priest, Episc. North Salem, New York, July 22.
 Rev. GURDON HAYES, ord. pastor, Presb. Cambridge, N. Y. July 30.
 Rev. LUTHER MYRICK, ord. pastor, Presb. Litchfield, N. Y. Aug. 6.
 ULRIC MAYNARD, ord. evang. Presb. Litchfield, N. Y. Aug. 6.
 LUKE DE WITT, ord. evang. Episc. Litchfield, New York, Aug. 6.
 Rev. JOSHUA BOYD, ord. pastor, Presb. Rotterdam, Schenectady Co. New York, Sept. 13.
 Rev. BENJAMIN C. TAYLOR, inst. pastor, Dutch Reformed, Bergen, N. J. June 24.
 Rev. GUSTAVUS ABEEL, inst. pastor, Dutch Reformed, Belville, N. J. Aug. 3.
 Rev. FRANCIS A. B. NEXSEN, ord. pastor, Baptist, Hopewell, S. C. June 29.
 Rev. JOHN HARRISON, ord. evang. Presb. M'Donough, S. C. Aug. 10.
 Rev. JAMES C. PATTERSON, ord. evang. Presb. M'Donough, S. C. Aug. 10.
 Rev. ELIAS BURDICK, ord. evang. — Huntsville, Alabama.
 Rev. SAMUEL CLELAND, inst. pastor, Presb. Newman's Creek, Ohio, June 26.
 Rev. ELIPHALET AUSTIN, ord. evang. Presb. by Grand River Presb. Ohio, Aug. 28.

Whole number in the above list, 53.

SUMMARY.

Ordinations . . .	43		
Installations . . .	9	DATES.	
Institutions . . .	1	1828 May . . .	1
		June . . .	4
		July . . .	21
		August . . .	14
		September . .	11
		Not designated	2
OFFICES.			
Pastors	25		
Col. Pastors . . .	2		
Evangelists . . .	18		
Rectors	1		
Priests	4	STATES.	
Deacons	3	Maine	9
		New Hampshire .	3
		Vermont	1
		Massachusetts . .	11
		Connecticut . . .	9
		New York	12
		New Jersey	2
		South Carolina . .	3
		Alabama	1
		Ohio	2
		Not designated	1

QUARTERLY LIST

OF

DEATHS

of Clergymen and Students in Theology.

Rev. EXPERIENCE PORTER, et. 46, Cong. Lebanon, N. H. formerly settled in Belchertown, Ms.
 Rev. ELISHA HUNTINGDON, et. 63, Baptist, Braintree, Vt. July, 1828.

Mr. JOSEPH ROOT, *et.* 33, Northfield, Ms. August 9. A Licentiate, graduate of Dartmouth Coll.
 Rev. PHILIP SLADE, *et.* 68, Baptist, Swanzev, Ms. Sept. 3.
 Rev. JOSIAH WILLARD, *et.* 86, Boxborough, Ms.
 Rev. STEPHEN GANO, *et.* 66, Baptist, Providence, R. I. Aug. 18. Pastor 36 years.
 Rev. JEHUDI ASHMUN, *et.* 34, New Haven, Ct. Aug. 26. Agent for the American Colony at Liberia, Africa.
 Rev. JACOB OSON, colored man, Episc. New Haven, Ct. Ordained in Feb. last, as a Missionary to Liberia, Africa.
 Rev. BENJAMIN NILES, *et.* 41, Presb. Binghamton, Broome Co. N. Y. July 25. Senior Pastor.
 Rev. HENRY SMITH, *et.* 39, Presb. Camden, Oneida Co. N. Y. July 19.
 Rev. NATHANIEL COLE, Baptist, Fenner, N. Y. July 4.
 Rev. ——— TRUMAN, Baptist, Vienna, N. Y.
 Rev. JOHN COOK, New York city, N. Y. Chaplain U. S. Navy.
 Rev. HENRY J. FELTUS, D. D. *et.* 53, Episc. N. York city. Rector of St. Stephen's Church.
 Rev. ABRAHAM BEACH, D. D. *et.* 88, Episc. New Brunswick, N. J.
 Rev. ROBERT MINSHALL, *et.* 39, Meth. Mercersburg, Franklin Co. Penn. July 15.
 Rev. JOHN BLACK, Presb. near Philadelphia, Penn.
 Rev. SAMUEL DOUGHTY, Meth. Wilmington, Del. Sept. 17.
 Rev. W. B. JONES, Meth. Kent Island, Md. Sept. 6.
 Rev. WILLIAM CHAPMAN, Meth. ——— Loudon Co. Va. April 24.
 Rev. SAMUEL BRYSON, *et.* 28, Presb. Farmville, Va. Ap. 30. Missionary Agent.
 Rev. ENOCH GEORGE, *et.* 60, Meth. Staunton, Va. Aug. 23. Bishop Meth. Episc. Ch.
 Rev. SAMUEL MPHERSON, Meth. Staunton, Va. Aug. 23.
 Rev. WILLIAM FRISTOE, *et.* 80, ——— Shenandoah Co. Va. Pastor 50 years.
 Rev. HUGH C. BOGGS, Episc. ——— Spottsylvania Co. Va. Sept. 17. A native of Ireland.
 Rev. JOSHUA WELLMAN, ——— Warren Co. Ga.
 Rev. JOHN SIMMONDS, *et.* 33, Meth. near Sparta, Ga. June 19. A native of England.
 Rev. JOHN MPFARLAND, Presb. Paris, Ky. July 28.
 Mr. EUSEBIUS LOGAN, Presb. Greenville, N. C. A domestic Missionary. Aug. 14.
Whole number in the above list, 29.

STUDENTS IN THEOLOGY.

Mr. HENRY P. WATSON, *et.* 23, near Charleston, S. C. a member of the Theol. Seminary at Princeton, May 25, 1838.
 Mr. SOLOMON MAXWELL, *et.* 30, Lebanon, Ct. Principal of Amherst Academy.
 Mr. STEPHEN T. NOTT, *et.* 26, Franklin, Ct. son of the Rev. Samuel Nott, D. D. July 23, 1838.
Students in Theology, 3.

SUMMARY.

AGES.		STATES.	
From 20	30 . . .	1	New Hampshire . . . 1
30	40 . . .	5	Vermont . . . 1
40	50 . . .	2	Massachusetts . . . 3
50	60 . . .	1	Rhode Island . . . 1
60	70 . . .	4	Connecticut . . . 2
70	80 . . .	3	New York . . . 6
80	90 . . .	3	New Jersey . . . 1
Not specified	. . .	12	Pennsylvania . . . 9
Sum of all the ages specified	857		Delaware . . . 1
Average age . . .	54		Maryland . . . 1
			Virginia . . . 6
			Georgia . . . 2
			Kentucky . . . 1

DENOMINATIONS.

		DATES.	
Congregational . . .	1	1838	April . . . 2
Presbyterian . . .	5		June . . . 1
Baptist . . .	5		July . . . 6
Methodist . . .	7		August . . . 5
Episcopal . . .	4		September . . . 4
Not specified . . .	6		Not specified . . . 10

Mr. Solomon Maxwell.

It is our mournful duty to place in our obituary record the name of this beloved man. In the hearts of his friends he has left a memorial, which time will not obliterate. They will fondly cherish the recollection of his amiable disposition, of his discriminating intelligence, of his warm and cultivated piety. Rarely indeed does the grave close over so much worth. The select few, who knew him intimately, as they bow with reverence to the dispensation of Him, who does all things well, cannot help pouring forth the feelings of unaffected sorrow at his premature fall.

Mr. Maxwell was formerly a Beneficiary of the American Education Society, and we cannot forbear to erect in this place, a slight memorial to his virtues. He was born in Lebanon, Conn. in March, 1799. In that town he resided till the period of preparation for college. In 1819, he became the subject of deep religious impressions, which resulted, as there is full reason to believe, in his real conversion to God. From that time forward his course of life was entirely changed. He wished to declare to others, the efficacy of that Gospel which he found to his own soul as an anchor sure and steadfast. In the Autumn of 1821, Mr. Maxwell entered the Sophomore class in Amherst College. His moral and intellectual worth were soon known and appreciated. The opportunity which his character gave him of exerting an extensive and happy influence was not neglected. In his junior year, the Institution was blessed by the reviving influences of God's Holy Spirit. No individual in College, it is safe to say, manifested a sounder judgment, or a more enlightened zeal in the promotion of this interesting work, than Mr. Maxwell. Not long since he informed a friend, that he passed several nights during the progress of that revival entirely sleepless, in sweet contemplations of the goodness of God, and in the assured belief that his great name would be glorified.—As a scholar, Mr. Maxwell was characterized for clear and discriminating sense. The books which he heartily relished were of the elevated, philosophical cast. At the public Commencement of his class he received the second appointment.

The two following years, with a few months interruption, occasioned by the death of his father, he passed at the Theological Seminary, Andover, and engaged with characteristic earnestness, in the Biblical studies which are pursued at this Institution with so much success. He also partook largely of the missionary spirit of the age, and at one time had nearly concluded to engage personally in the foreign service. In the Autumn of 1826, he was induced to engage in the business of instruction in Amherst Academy. In effecting the valuable improvements, which the system of classical education has undergone in that Institution, Mr. Maxwell was largely instrumental. But his severe and pressing labors gradually undermined his constitution, till the result was an entire prostration of strength. During the ravages of the sickness which terminated in his death, he disclosed, at various times, his views of the divine character, his belief that God was doing perfectly right in thus laying upon him the heavy hand of affliction, and his fervent wish that he might be entirely submissive to his will. After various alternations of hope and fear, the dreaded event, at length, was realized. On the morning of the 21st of July, being left alone for a few moments, he was heard to groan.—His room was immediately visited, but he did not speak again; he continued to breathe for a short time, and slept in death.



QUARTERLY VIEW OF THE STATE OF RELIGION IN THE COLLEGES.

It is with painful emotions that we are again compelled to say that we have nothing interesting to report on this subject. During the last winter and spring, three or four of our Literary Institutions were favored, in some degree, with the special influences of God's Holy Spirit. With these partial exceptions, no *special* seriousness has been witnessed for eighteen months. To those who know the dangers and temptations of college life, to those who ardently wish to see all our educated men under the control of religious principle, to those who know the wants of a world dying in its sins,

and believe that God assuredly answers the fervent supplications of his servants, the present languishing state of religion in Colleges will be a matter of deep and painful interest. Why should not all the literary talent, in our Seminaries of learning, so promising and vigorous, be devoted to the cause of the Saviour of the world? Why should not the three thousand young men, now in a course of collegiate education, more than two-thirds of whom are confessedly strangers to the hopes of the Gospel, become the obedient servants of Him, who is the source of all mental light, and who has paid the price of their redemption by the offering up of his own Son? Let all Christians in our country ponder this subject, as its importance demands.

AMERICAN ED. SOCIETY.

INTELLIGENCE.

Quarterly Meeting of the Board of Directors.

The present Quarterly Meeting has been one of special interest. A larger number of young men were received upon the funds than were ever taken in any single year, previous to the last. The following list contains a view of the several *new* applications made, places of Education, and the number of the applicants respectively.

Theological Seminary	Hampden Sidney	3
Do. Do.	Gettysburg Lutheran	3
Do. Do.	Princeton, N. J.	1
Do. Do.	Auburn, N. Y.	1
Do. Do.	Bangor, Me.	8
Centre College	Danville, Ky.	1
Hampden Syd. College	Prince Ed. Co.	2
Columbia College	Dist. Columbia	1
Yale College	New Haven, Ct.	4
Amherst College	Amherst, Mass.	3
Williams College	Williamstown, Ma.	1
Middlebury College	Middlebury, Vt.	4
Dartmouth College	Hanover, N. H.	3
Preparatory School	Hampden Syd. Va.	1
Do.	Gettysburg, Penn.	2
Academy	Bloomfield, N. J.	1
Do.	Hofner, N. Y.	1
Oneida Academy	Whitesborough	2
Academy	Steuben	2
Do.	Lowville	1
Do.	Fairfield	3
Do.	Potsdam	7
Do.	Middletown, Ct.	1
Do.	Williamstown, Ma.	2
Do.	Amherst	2
Phillips Academy	Andover	4
Grammar School	Salem	1
Academy	Boceawen, N. H.	1
Do.	Hinesburg, Vt.	1
Do.	St. Albans	1
Do.	Gardiner, Me.	1
Preparatory School	Bangor	1

Of the above applications, it will be seen that 16 are from members of *five* Theological Seminaries, 19 from members of *eight* Colleges, and 35 from *nineteen* Academies. Total, 70, in thirty-two different Institutions, located in ten States. *Five* young men, in addition to the above, were placed upon the funds by transfer from another Society—making a total of 75 young men admitted on trial at this meeting by the Parent Society and its Branches. The largest number ever admitted, in any one year, previous to the last, is 65,—and the largest number in any former quarter, 34. *Eight* other young men who are members of an academy, and under the care of a Branch Society, were entered for the first time, on the records of the Parent Society. The funds have been pledged, therefore, for the assistance of *eighty-three* additional young men—requiring an *additional* income of more than *six thousand* dollars a year. It is gratifying to observe how large a proportion of the applicants are in academies—showing that the Society is awakening a new interest in the community—and that larger numbers of young men are about commencing study. Most of the applicants in Colleges are members of the Sophomore or Freshman classes—and those in Theological Seminaries, are very generally such as would be prevented from taking a full course of Theological study but for aid from our funds.

We wish that we could give as favorable an account of the funds. Our list of donations, it will be seen from the Treasurer's statement—is lean, indeed, compared with our necessities. The subscriptions recently made in New York, have been most seasonable and generous. But after all which has been done, the Treasurer has been compelled to borrow largely to meet the appropriations. The pledge has been given that no applicant of suitable character and qualifications shall be refused—if he conform to our rules. Multitudes have heard of this pledge and are coming forward, to supply ere long the wants of thousands and millions of our destitute fellow men. We put the question to ministers and churches, again, must we wait until agents can be found to go to every State, and town, and

parish—to ask for help—before we can receive it? Are there *none* who will act *spontaneously*, and without such extraneous efforts? Let it be remembered that *seventy-five* dollars a year is what the Society want to carry forward one young man for the ministry. Who will *send* this to the Lord's Treasury, Who?



If any doubt whether the claims of Education Societies are urgent, and the call to sustain them, one which comes from God, we submit for their consideration, the following authenticated

FACTS.

"At this moment there are six hundred and thirty-six vacant churches connected with our ninety presbyteries, which have no ministrations of the Gospel, but from itinerant preachers; and five hundred and two more of our churches have only two hundred and twenty-six pastors, or stated supplies, so that two hundred and seventy-six of the churches said to be supplied, might, with propriety be added to those which are denominated vacant. **NINE HUNDRED AND TWELVE MINISTERS are therefore wanting to give each of our Congregations the entire services of a Pastor.**"

Statement of the Clerk of the General Assembly of the Presbyterian Church, 1892.

"We have no hesitation in saying that three or four hundred dollars might be raised upon an average, in each county in this state, (Ohio,) and **MORE THAN ONE HUNDRED MINISTERS OF CHRIST might be immediately introduced into this highly important field of missionary effort.**"

Report of Messrs. Bingham and Pomeroy to the Ex. Com. of the A. H. M. S.

"In the distance of one hundred and twenty miles from Baton Rouge to New Orleans, the most populous part of the state (though the majority of the inhabitants are French, yet very many of them are Americans) it is believed that the first sermon since the world began, remains yet to be preached *on the Sabbath, in the English language*. In the largest and most flourishing parishes of the State, Ascension, and Iberville (a parish in Louisiana is much the same as a county in the old states) with the exception of one Catholic clergyman

in each, there is not a minister of the Gospel."

Signed by a number of the Inhabitants of the above Districts in a letter to Home Miss. Soc.

BETWEEN TWO HUNDRED AND THREE HUNDRED destitute *Congregational* churches are reported in the Minutes of the General Associations of Conn. Mass. and New Hamp.—the General Convention of Vermont, and the General Conference of Maine.

"There is a great call in the German Reformed Church for Gospel ministers. 'The Harvest is truly great, but the laborers are few.' There are about FOUR HUNDRED CONGREGATIONS belonging to the German Reformed Synod, and only about NINETY MINISTERS, and about Ten students in the Seminary."

Rev. Sam'l Helfenstein to the Sec'y
A. E. S. Feb. 1828.

A large number of *additional* destitute churches, probably exceeding ONE THOUSAND, are reported in the *minutes and public documents of other denominations*, as may be seen by the *abstracts* published in the Quar. Jour. of A. E. S. and elsewhere.

"In some of our presbyteries there is a great deficiency of Ministers to cultivate the surrounding fields; and from this deficiency many churches are entirely destitute of the appointed and stated means of salvation.—In the *Presbytery of St. Lawrence, efforts for supplying the destitute population HAVE BEEN ARRESTED AND BROUGHT TO A STAND, by the melancholy fact, that ministers cannot be obtained to enter on the service.*

Narrative of Synod of Albany—October, 1828.

"We have been compelled, in numerous instances, to turn away from the cry of the needy, *because we had no one to go for us.* There was no hesitation felt as to the practicability of obtaining the means to sustain the enterprise, and the field was *white already unto the harvest, but, THERE WAS NO LABORER TO ENTER IN AND GATHER IT; and we cannot make ministers:—we can make tracts, and multiply Bibles, to the extent of the means which the community may intrust to our disposal; but the Lord of Hosts by his Spirit, and he only, can make Christians, and Christian ministers. 'Pray ye therefore the Lord of the Harvest, that he will send forth laborers into his harvest.'* IT IS ON

THIS ACCOUNT PRINCIPALLY, THAT THE SOCIETY FAILS TO EFFECT ALL THAT IT DESIRES TO ACCOMPLISH FOR THE DESTITUTE IN THE UNITED STATES."

Report of the American Home Missionary Society for 1828.

An active member of the Executive Committee of the above Society, stated to the Secretary of the Am. Ed. Soc. since this extract was written, "That the Committee, would not shrink from the responsibility of engaging and employing immediately, ONE THOUSAND MINISTERS of suitable qualifications, could they only be obtained."

THREE QUARTERS OF THE HUMAN RACE, have never yet heard that Christ came into the world to save sinners.

The number of DEATHS of Ministers in the United States, registered in the Quarterly Journal of the American Education Society, in *one year* from July 1827—to July 1828 is 121. *The whole number of ministers, of the different denominations, in U. S. who die annually, cannot probably be less than One hundred and Fifty.*

The increase of population in the United States, is in the ratio of *One thousand a day, or, Three hundred and sixty thousand, a year; requiring an annual increase of about Four hundred ministers, to keep up with the growth of the country.*

The number of students, last year, in *all the Theological Seminaries, and Public Theological Schools*, in the United States was under *Six hundred*; about one-third of whom—or *two hundred*, would finish their course during the year. Whatever may have been the number of *private students* who entered the ministry without having been connected with any public School—*facts* prove that it was not sufficient to vary *materially* the above lists of destitute churches. THAT DESTITUTION REMAINS STILL.

From a correspondence opened in the winter of 1827-8 with the officers of three of the largest, and oldest, Theological Seminaries in the United States,—Andover—Princeton—and Auburn—it appears that of 872 young men who have been connected with these Institutions, since their foundation, 555, a majority of the whole, in-

cluding *THREE-FOURTHS* of those who have gone on *Foreign Missions*, have been *indigent young men*—who needed and actually received, in a greater or less degree, the aid of Christian benevolence in obtaining an education for the ministry.

See Quarterly Journal of A. E. S. for January, 1826. p. 42

Before the formation of Education Societies, the proportion of graduates in the different colleges, who became ministers, was *one-fifth*; since that time it has steadily increased, until it is now about *one-third*. The number of *pious students in Colleges* has increased in a similar proportion; and as might have been anticipated, *Revivals of religion* have become more frequent, and more extensive in these Institutions.

More than *Two hundred* ministers who have entered on their work, a large part of whom are at this time settled as Pastors, were once beneficiaries of the American Education Society. *Six* of these mentioned, *incidentally*, in letters to the Secretary of the A. E. S. that 598 individuals had become hopefully pious during their ministry—and 358 within the preceding year. One of these pastors, whose labors have been greatly blessed, speaking of the Society, says,—“*Without its benevolent aid I should have never been placed in the ministry; I never should have been blessed with the privilege of preaching the gospel and persuading men to become reconciled to God.*” Another Pastor, who has been blessed with more than 300 additions to his church, in two years, and who was once a beneficiary of the Society, expressed himself to the Secretary a few months since, in nearly the same language.

Finally; Facts prove that there are now in our country, a large number of indigent young men of good minds and undoubted piety, who might, with the proper encouragement and direction, easily be brought into the ministry, to the eternal benefit of thousands and millions of the human race. The Sabbath schools and Bible classes of the country, are fruitful nurseries, where many a plant is springing up.—Numerous revivals of religion have furnished many pious young men who, though poor, are rich in faith, and who long to be employed as instruments of good to their fellow men. The American Education Society, has aided in a greater

or less degree, more than *seven hundred* young men of this character. At this time, applications for aid are more numerous than they have been at any past period. Hundreds will soon commence their studies under the patronage of the Society, if the requisite funds can be obtained to carry them forward. Those funds are now urgently needed to enable the Society to redeem its pledges—and to urge forward with far greater energy and success, the glorious enterprise in which it is engaged—an enterprise on the speedy accomplishment of which the salvation of multitudes is depending.

Ministers of the gospel!—carry these facts to your pulpits and to your people—Christians! let them follow you to your closets and into your social circles! Conductors of the Religious Press! tell them to the Christian world! till they are known and felt by every friend of God and man.



MEETINGS OF BRANCHES AND AUXILIARIES.

New Hampshire Branch.

This Society held its anniversary at Salisbury, on the third of September, during the session of the General Association of the State. The Report was read by the Secretary, Rev. Prof. Haddock of Dartmouth College. Some very just remarks were made upon the subject of the unprecedented demand for clergymen, which now exists; the danger that ill qualified candidates will be thrust into the sacred office; and the importance that all the Beneficiaries of the American Education Society should receive a thorough and perfect education. We shall notice this Report more at length in our next number. Addresses were made by the Rev. Mr. Webster of Hampton, and by the Secretary of the Parent Society. Owing to peculiar circumstances, no special efforts have been made, during the past year, to raise funds in this State. The Young Men under patronage have been connected with Dartmouth College, and with several Academies.

North Western Branch.

A meeting of this Branch was held at

Burlington, Vt. on the tenth of September. Hereafter, the relation which the Branch will hold to the Parent Society, will be that of an Auxiliary for raising funds, chiefly. This mode of organization is found to be most convenient on account of the local position of different parts of the State to each other, which does not admit easily, of concentrating the business of the Society to one place as must be done under the organization of Branch Societies. The same ends will be accomplished upon the present plan, but in a way to bring all parts of the State to act harmoniously and vigorously in support of the common cause. The funds raised will be pledged for the benefit of students within the State, provided there are a sufficient number to need them, and provided the donors themselves do not give them a different direction. At present, there is contributed in the State but little more than \$400 annually, for the use of the Branch, while \$1,500, or even more, is forwarded from year to year, from the Treasury of the Parent Society, to supply deficiencies. The interest manifested at the annual meeting was deep, and such as to afford a solemn pledge that the church of Vermont will hereafter not only furnish *men*, (of which she sends into the field her full proportion every year,) but the means of qualifying them for their labors. Mr. Lyman Matthews, late a member of the Theological Seminary at Andover, has been appointed to an agency in the State, and is about to enter upon his labors. The most ardent wishes follow him, for his success.

Western Education Society.

The first Meeting of the Western Education Society since its new organization, was held at Auburn, on the twenty-first of August, 1828. In the absence of the President, Rev. Henry Dwight of Geneva was called to the chair. The meeting was opened with prayer by the Rev. Mr. Cushman of Manlius. After the Report of the Directors had been read, the following resolutions were adopted.

On motion of Rev. Ora P. Hoyt of Potsdam, seconded by the Rev. John Keep of Homer,

Resolved,—That the Report just read be

adopted, printed, and distributed under the direction of the Board.

On motion of Rev. Mr. Cornelius, Sec'y of the Parent Society, seconded by the Rev. M. P. Squier, Agent of the Domestic Missionary Society,

Resolved,—That the object adverted to in the Report of the Directors, that every young man of suitable promise, through the middle and western part of this State, shall receive the necessary assistance, through the whole course of his studies, while preparing for the Christian ministry, deserves the united and liberal patronage of this Christian community.—These resolutions were supported by the gentlemen who moved them.

The fourteenth article of the constitution was so altered as to fix the time of the annual meeting of the Society on the third Wednesday of August, at seven o'clock, P. M. in the village of Auburn. The meeting was one of peculiar animation and interest. One sentiment seemed to pervade the minds of all present, that the time had come for a great and systematic effort to strengthen the ranks of the Christian ministry by a large addition of faithful and devoted laborers. At the meeting of the Directors on the thirtieth of September, sixteen individuals were received upon the funds—all preparing for College, in addition to seventeen regular Beneficiaries at Auburn. The Officers of the Society are Hon. Nathaniel W. Howell, LL. D. President. There are eighteen Vice Presidents, and thirty-three Directors. Rev. James Eells, Westmoreland, Oneida Co. is Secretary; James S. Seymour, Esq. Auburn, Treasurer.

Agencies for raising funds.

Rev. Henry White, Secretary of the Presbyterian Branch of the American Education Society, in connexion with the Rev. Gideon N. Judd of Bloomfield, New Jersey, during the last quarter, performed an agency in Greene Co. N. Y. Ten or twelve temporary scholarships were subscribed. Much valuable information in regard to the principles and objects of the Society was communicated.

In the month of August, the Rev. Dr. Cox of New York, visited Orange County

for the same object. He preached in most of the churches in the County, and was received with uniform cordiality by pastors and people. The hope is entertained that valuable assistance will be furnished.

Rev. William T. Hamilton of Newark, N. J. has spent three months in an agency in Pennsylvania. An official report may be expected in the next number. He has found opportunity to visit all the important towns in the State. In what manner his efforts have been received, the following quotation from the August number of the Magazine of the German Reformed Church, edited by Prof. Mayer of Carlisle, will show.

"The Rev. Mr. Hamilton, of Newark, N. J., the Society's agent, who is now engaged in visiting the principal towns in this State, for the purpose of explaining the object of this Institution and creating an interest in its favor, spent a few days in Carlisle on his way to the west. His able and eloquent exposition of the utility of the Christian ministry, the necessity of an increase of the number of laborers, and the benevolent views and judicious regulations of the Ed. Society, produced a very favorable impression upon the minds of many of his hearers, and was not without its fruits. The ladies of the Presbyterian congregation have resolved to found three temporary scholarships, at 75 dollars each per year, for seven years; and the male members of the same congregation have pledged themselves to add another. In the Reformed congregation, chiefly on account of its pecuniary difficulties, no more was done, than an appointment of a Committee to make an effort to procure subscriptions for the founding of one scholarship."

GENERAL INTELLIGENCE.

CHRISTIAN LIBERALITY AT THE WEST.

In a communication from the Rev. James K. Burch, Secretary of the Presbyterian Education Society of Kentucky, published in the Western Luminary, of Oct. 1, it is stated that John W. Hundley, Esq. residing near the falls of the Ohio, has obligated himself to pay annually for seven years, the sum of six hundred dollars to the Presbyterian Education Society of Kentucky, for the purpose of affording aid to ten young men in acquiring a classical and theological education for the ministry. The same gentleman recently paid \$1,000 to the same society for founding a Scholarship.

Payment of Tuition at Yale College.

A benevolent individual has recently offered to pay the tuition, at Yale College, of ONE HUNDRED indigent pious students, who are looking forward to the Christian ministry, and who shall be under the patronage of the American Education Society. The price of tuition being \$33 a year, the offer is equivalent to \$3,300 per annum for four years. The above sum it will be recollected, forms no part of the funds of the American Education Society. It is a special deposit made by an individual, to supply a deficiency already supplied in most colleges.

Brown University.

The faculty of this College have recently given notice that provision has been made for defraying the tuition bills, amounting to thirty-six dollars per annum, of between thirty and forty indigent students in that Institution. A part of this provision has been made for beneficiaries preparing for the ministry in the Baptist denomination, and the remainder, or fifteen, is without restriction, except that the applicant must furnish testimonials of indigence, of exemplary moral character, and of more than mediocrity of talent.

Bowdoin College.

The corporation of this college have ordered the immediate erection of a Common's Hall, in consequence of which the price of boarding will probably be as low as one dollar and ten or twenty cents a week.

New efforts in the Evan. Luth. Church.

The churches connected with this denomination are found principally in the States of New York, Pennsylvania, Maryland, North Carolina, and Ohio. The whole number of churches is not far from 800, and of ministers about 200. They have a monthly publication, conducted with a truly catholic spirit, at Frederick, Md. An increasing interest is felt in the great cause of benevolence. We select two or three paragraphs from an earnest appeal to their churches on the subject of the lamentable deficiency of ministers.

"The important question to which,

my Christian brethren, I would call your attention is, Has each one of you reflected how great is the harvest and how few are the laborers, and earnestly prayed the Lord of the harvest to send forth more laborers? If you have not, then you are yourself in part the cause why so many of your brethren according to the flesh, have none to break unto them the bread of life; if you have thus earnestly prayed, let me inquire have you also looked around you to see whether God answered your prayers? Whether there is not some pious young man in your congregation whom he has made willing to forsake the world and devote himself to the holy work? Doubtless, if you all faithfully discharge this duty, a great number of faithful and able ministers would be prepared for our churches already established. Missionaries for our frontier settlements would be procured, and a remnant be left to discharge at least some small part of your duty in evangelizing the six hundred millions of our race, who have never heard of the Saviour of sinners, and to whom that Saviour commanded you to preach the gospel!"

Receipts into the Treasury of the American Education Society from July 1, to Sept. 30, 1828.

DONATIONS.

<i>Brookline</i> , avails of a Charity Box	8 56
Do. Cherry-tree	1 95
<i>Burlington</i> , Vt. from a clergyman	1 10
<i>Colchester</i> , Ct. Aux. Ed. Society, by E. W. Robbins, Treas. 1827	11 00
Wm. S. Turner, Treas. 1828	6 72
<i>Falmouth</i> , Fem. Aux. Ed. Soc. by Abigail Lewis, Treas.	24 50
<i>Illinois</i> , from a Lady, by Crocker & Brewster	7 00
<i>Kingston</i> , from a Friend	53
<i>Providence</i> , R. I. Fem. Ed. Soc. by Miss Ives, Treas.	25 00
<i>Rochester</i> , Windsor co. Vt. Mrs. Mary Hall	4 00
<i>Salem</i> , Fem. Aux. Ed. Soc. by Anna Batchelder, Treas.	42 77
<i>West Boylston</i> , a mile from one who wishes to aid in the great cause of truth	1 00
A friend to the Am. Ed. Soc.	4 00—138 13

INCOME FROM SCHOLARSHIPS.

Interest on Green Scholarship	47 40
Fay Do.	26 47
Train Do.	60 00—133 87

INCOME FROM OTHER FUNDS.

Dividend on U. S. Bank Stock	122 50
Interest on money loaned	17 73—140 23

REFUNDED.

By three former Beneficiaries, in part	
\$100 \$67 \$7	174 00

LIFE SUBSCRIPTIONS.

Rev. GEORGE C. BECKWITH of Lowell, from members of his ch. in addition to \$30 rec'd in May, and in part of \$75 to be made up by the church for the support of a Beneficiary	10 00
Rev. SAMUEL MILLER, D. D. of Princeton, N. J.	40 00—50 00

Received for immediate use \$636 23

PRINCIPAL RECEIVED ON SCHOLARSHIPS.

Fay—Charlestown, 3d payment in part	178 00
Green—Boston, 3d payment in part	105 00
Morristown, N. J.—1st payment in part	300 00
Wissner—Boston, 3d payment in part	152 00
	\$735 00

MAINE BRANCH.

<i>Augusta</i> , from Ladies	19 00
Annuity of Rev. R. Nason	2 00
J. Walker	2 00
T. Adams	2 00
<i>Gorham</i> , contribution at annual meeting	50 58
Interest on Ellingwood Scholarship	32 10
	\$107 68

NEW HAMPSHIRE BRANCH.

<i>Dunstable</i> , by Ladies, to constitute Rev. HANDEL G. NOTT, Life Member	30 00
<i>Ringe</i> , Young Men's Benevolent Society	18 00
<i>Wilton</i> , Fem. Ed. Soc.	9 25
Rev. JAMES D. FARNSWORTH and others, to complete the sum to constitute him a Life Member	10 00
<i>Pelham</i> , by Ladies, in part, to constitute Rev. JOHN H. CHURCH Life Member	12 00
Annual subscription of Rev. John Woods and Mr. Joseph Shattuck	2 00
Interest on money loaned	1 80
<i>Nelson</i> , avails of a Charity Box	1 27
<i>Bedford</i> , a Roll of Cloth from a Lady	\$64 32

CONNECTICUT BRANCH.

Interest on money loaned	22 22
<i>Wethersfield</i> , (Newington Soc.) Ladies and Gent. to constitute Rev. JOAB BEACE a Life Member	30 00
<i>New Haven</i> , from a feeble, aged Female, in part towards constituting Rev. SAMUEL MERWIN a Life Member	20 00
<i>Middletown</i> , from Fem. Ed. Soc. to constitute Rev. JOHN B. CRANE a Life Member	30 00
	\$172 22

PRESBYTERIAN BRANCH.

<i>Laight St. Ch.</i> John Rankin and Jas. Brown, \$75 each	150 00
A. S. Roe	10 00
Cash (donation)	1 00
Archibald Falconer	75 00—236 00
<i>Young Men's Ed. Society</i> by F. Howe, Treas.	56 00
<i>Brick Church</i> , F. Howe Treas.	
M. Allen 50, J. D. Holbrook 37, 50	87 50
Samuel Brown 5. D. Oakley 10	15 00
H. H. Schieffelin	5 00
L. De Forest, G. Hannah 25 each	50 00
G. Douglas, Miss B. Ivers 75 each	150 00
Abijah Fisher, Horace Holden 37, 50 each.	75 00
Wm. Whitlock, Jas. C. Halsey 37, 50 each.	75 00
Fisher How, Moses Allen, 50 each	100 00
Collections, &c.	248 00
Wm. J. Ackery, donation	2 00—807 50

Murray St. Ch. George Gallagher	100 00
Cedar St. Ch. Col. Richard Varick	200 00
N. L. & G. Griswold	150 00
Male Teachers Sab. Sch. No. 19.	75 00
Stephen Whitney	100 00
Najah Taylor	50 00
Robert Buloid	50 00
Lebbeus Loomis	20 00
Cash 30. 25. 10. 6. 5.	76 00
Caleb O. Halstead, semi. an. subs.	37 50—758 50
Rutger's St. Ch. Wm. Seaman, Eli	
Benedict, 10 each	20 00
H. Bool 2, a friend 1	3 00—23 00
Pearl St. Ch. John Borland	75 00
Newark, Wm. Wallace, on Temp'y	
Sch. in advance	525 00
David Nichols	15 00
Wm. Woodruff 5. A. Woodruff 2.	7 00—547 00
Princeton Coll. President Carnahan	30 00
Catskill, Orin Day for 1 Temp. Sch.	75 00
D. Porter Do.	10 00
S. D. Woodruff Do.	2 00
Abel Bran Do.	10 00—22 00
A friend by Rev. Mr. Hamilton	5 00
N. G. Elliott, on acc. Young people's	
1st Scholarship	2 00
J. G. Elliott	3 00
Henry H. Hyde, 2. C. E. Osborne 1.	3 00
Rev. Nicholas Patterson, on account	
of Hon. Membership	20 00
Jno. P. Jackson 2. Edson Park 2.	4 00
Jona. Miller	2 00
Miss Mary Underwood	5 00
Goshen Congregation, to make their	
Pastor, Rev. EZRA FISK, D. D.	
a life member	24 00—68 00

\$2,798 00

Total in the above lists, \$4,533 45.

CONCISE VIEW OF

THE AMERICAN EDUCATION SOCIETY.

OBJECT.—To educate indigent young men, of suitable character, for the Christian ministry.

HISTORY AND ORGANIZATION.—The Society was formed in 1815, and incorporated by the Legislature of Massachusetts, with ample privileges, in 1816. The members amount to 400, reside in 20 different States, and belong to five denominations of Christians. The executive business of the Society is committed to a board of 13 Directors, chosen annually, who meet regularly on the 2d Wednesday of Jan. April, July, and Oct. and oftener if necessary. Branch Societies are established in different portions of the country, whose boards of Directors have a local jurisdiction, and administer the concerns of the General Society, in conformity with the principles of its Constitution, and with the Rules of its Board of Directors.

GENERAL PRINCIPLES.—The following positions are received as axioms:—That the good which the Society is to accomplish must depend, under God, upon the character of the men whom it patronises; that the enterprise should be conducted with reference to the entire wants of our country, and of the world; and that the foundations of the Institution should be laid as broad and permanent as possible. These general principles make it necessary that care be taken in the selection of beneficiaries; that the education required be thorough; that aid be afforded in such a manner, and to such an extent, as to prevent serious embarrassment, and at the same time to excite to effort and economy, and to promote strength and energy of character, which object it is found, on experience, is better obtained by a system of advantageous loans than by a simple charity; the same leading principles suggest the importance of a faithful and affectionate pastoral supervision over all who are patronised, through the different stages of their education, and the necessity of a regular and permanent income, in order that this great object may be effectually secured; and they require that an

enlarged policy should be pursued, in appropriating aid to young men of piety and promise, of different denominations.

QUALIFICATIONS OF CANDIDATES FOR PATRONAGE.—Unequivocal testimonials must be produced, from serious and respectable persons, of hopeful piety, promising talents, and real indigence; the applicant must make a declaration, that it is his serious purpose to devote his life to the Gospel ministry; he must be in a way to pursue a thorough course of study; and he must exhibit satisfactory evidence, in every stage of his subsequent progress, of diligence, literary progress, morals, and piety. When an applicant is furnished with these testimonials, which should be sealed papers, he should make application himself, or by means of his friends, to the Secretary of the General Society, or to the Secretary of some Branch Society in his vicinity, if he prefers, who will immediately inform him what steps he is to take in order to obtain aid from the funds.

AMOUNT APPROPRIATED.—Besides occasional gratuities, in clothing, books, &c. \$48 per year are appropriated to young men in academies, called the first stage; \$72 to those in college, or the 2d stage; and \$80 per year to those in theological seminaries, which is the third stage of education. The appropriations are made quarterly, unless for special reasons a longer period is requested.

NUMBER OF YOUNG MEN WHOM THE SOCIETY WILL PATRONISE.—All of proper qualifications, who apply and conform to the Rules. On this point, the Directors have but one answer to give. They never have, and trusting to the liberality of the Christian community for the necessary resources, they never will turn away any applicant, who, in the best judgment which they can form of his character, possesses the qualifications required in the constitution.



Rev. E. CORNELIUS, Sec'y of the General Society, Andover, Mass.

Mr. B. B. EDWARDS, Assistant Secretary.

WILLIAM ROPES, Esq. Treas. of Do. Boston.—Donations to be left, for the present, at No. 45, Central Wharf; or if left by ladies, they may be deposited with Mr. Aaron Russell, at the Tract Depository in Hanover Church, who is authorised to receive them.

Rev. BENJAMIN TAPPAN, Sec'y of the Maine Branch, Augusta, Me.

Rev. SAMUEL P. NEWMAN, Treasurer of Do. Brunswick, Me.

Rev. CHARLES B. HADDUCK, Sec'y of the N. H. Branch, Hanover, N. H.

SAMUEL FLETCHER, Esq. Treasurer of Do. Concord, N. H.

Rev. CHARLES WALKER, Sec'y of the North Western Branch, Rutland, Vt.

IRA STEWART, Esq. Treasurer of Do. Middlebury, Vt.

Prof. DENISON OLMSTED, Secretary of Conn. Branch, New Haven, Ct.

ELIPHALET TERRY, Esq. Treasurer of Do. Hartford, Ct.

Rev. HENRY WHITE, Sec'y of the Presbyterian Branch, No. 34, Beekman st. New York.

PETER LUDLOW, Esq. Treasurer of Do. No. 50, Franklin street, New York.

Rev. JAMES EELLS, Westmoreland, Oneida co. N. Y. Sec'y Western Education Society, Aux. to the Presb. Branch of A. E. S.

JAMES S. SEYMOUR, Esq. Treas. of Do.

CORRECTION.—In our account of the Maryville Seminary, p. 122, we omitted to mention that Rev. Wm. Eagleton is a Professor in the Institution.

THE
QUARTERLY REGISTER
AND
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OF THE
AMERICAN EDUCATION SOCIETY.

VOL. I.

JANUARY, 1829.

No. 7.

To the Secretary of the American Education Society.

MY DEAR SIR,

The necessity that young men, who are preparing for the Ministry, should pursue a thorough course of study, especially of theological study, is a subject on which I am willing most fully to express my views, according to your request; and I can have no objection that these views should be made public, if it is your wish to make them so, through the Quarterly Register of the American Education Society. I only regret that the various engagements by which my time is engrossed, render it impossible for me, at present, to give that attention to the subject, which my conviction of its importance would, in other circumstances, induce me to bestow upon it. I have no doubt, however, that your readers will be disposed to regard with candor, any suggestions that I may offer on this subject; and especially that these suggestions will be thus regarded by my younger brethren in the ministry.

If I may be allowed to speak of my own personal experience, I would wish to make it admonitory to those who are coming after me. I entered on professional studies after a course

of academical preparation, extended to nearly seven years, and pursued under as good advantages as the state of the country then allowed. This preparatory course was not interrupted by *School teaching*, a practice which most unhappily prevails of late, in some of our colleges, to such an extent as virtually to reduce a *four* years' education to less than *three*, especially if we include the exhaustion of vital power under which a student must go on in college, who has devoted all his vacations to a most arduous employment. The infelicity of my case was, that my theological preparation, though acquired under the direction of a distinguished Divine and theological Instructor,* and continued for a longer period than was customary at the time, was much *too short*. When I came to enter on my work in a large country parish, and to learn, as I soon did, how inadequate was my stock of acquired knowledge, I was driven to extremities. Besides the weekly writing of sermons, and the endless routine of pastoral engagements, I must somehow find time for that professional and general reading, which I now saw to be indispensable, and lamented that I had not accomplished to a greater

* The late Rev. Dr. Smalley.

extent, before entering on my ministry. The consequence was, (and I hope others may profit by the mistake,) I resorted to a course of *night studies*, which in a few years made shipwreck of my constitution.

Since the period to which I have now referred, the course of events has been such as to create a strong demand, and every year increases this demand, for higher and higher qualifications in the Ministry. The inquisitive, and enterprising, and intelligent character of the age; the resources of learning perverted by the advocates of error; above all, the wide field of moral influence opening in our Western States, and the call for men to go to the heathen, who may be safely trusted in translating the Bible, and laying Christian foundations for centuries to come;—all these, and many other considerations have opened on the Church a new era, calling for augmented resources, in the moral and intellectual furniture of ministers. In accordance with these remarks, public sentiment has most distinctly declared itself, in the establishment of Theological Seminaries, and in the patronage they have received, from the most judicious men in the land. Before these measures were adopted, there had long been a gradual falling off from the ground occupied by the early Fathers of our churches, many of whom were distinguished scholars, especially in the literature of the sacred writings.

I should think myself especially unfortunate in the following remarks, if they should make the impression on the mind of any good man, that I would exalt intellectual furniture in ministers, at the expense of personal piety. Perhaps I cannot better guard against such an impression, and show the habitual feelings of my own mind on this subject, than by subjoining in a note a few sentences from a manuscript sermon, which I delivered in the Chapel of the Theological Seminary, in this place, some months ago.*

* "We are under special obligations

I hope this extract will show that it is not my habit to undervalue piety in the Ministry.

In urging the necessity of an extended course of theological study, one other suggestion seems proper, to guard against misapprehension of my meaning. Nothing could be farther from my design, than to cast any reproach on those who, like myself, en-

to cultivate the spirit of piety in our own hearts. When I remember the pioneers of the cross, trained up here for their sacred and self-denying work of gathering churches in our new settlements; and when I think of the Missionary stations among the heathen, occupied by the sons of this Seminary, I am cheered by the hope that God will bless it with his own gracious presence, and make it still the instrument of promoting his own cause. The Church expects, and has a right to expect, that we shall raise up devoted and holy men for her service. I would not say, by any means, that all our students should actually engage in Missions; but they should possess the *spirit* of Missions, or they cannot be useful, at this day, in any department of the Ministry.

"Let profound learning be cultivated here. Let interpreters of the Bible, and theologians, and preachers, who are *able* men, go from these Halls annually. Christian learning is the heavy artillery of the Ministry, against the armies of the aliens. This too the church expects of us, and has a right to expect. But the church will not be satisfied with this. She demands that from year to year, not only learned and eloquent men, but men glowing with zeal for God, and the salvation of sinners, should go from this place. On this condition, the pious Simeons and Annas of the land, 'praying to God alway, and waiting for the consolation of Israel,' will pray for us;—a thousand closets will send up their supplications, in a cloud of incense, that God will bless this school of sacred learning. And when such men as HALL and FISK die, the church will know where to look for others to fill their places. But oh,—should the day come, when such a call of heaven should reach us, 'Who will go to that post of self-denial?'—and there be none to answer, 'Here am I;'—should the day come, when *learning* shall be the all absorbing business here, and *personal religion* be understood to be a subordinate concern, (and it will be so understood, if it is so,) then will the Church mourn; her confidence in this Seminary will be deservedly and irretrievably lost; and the finger of heaven will write on these walls, '*The glory is departed.*'"

tered the Ministry, before the facilities which now exist for such a course of study, were provided. It is equally remote from my purpose to say, that every candidate for the Ministry, without regard to his age, and other circumstances, should pursue a three years' course of study in theology. But what I mean to say is, and the time in my opinion has come to say this very distinctly, that henceforward, such a course of study is short enough, as a general rule. If any one is providentially prevented from pursuing it, that should be submitted to as his calamity. I am the more confident in my opinions on this subject from the fact, that during twenty-two years' experience as an instructor of Theological students, sixteen of which have been passed in my present relations, I have heard not a few young men lament their own haste in entering the ministry, but not an individual have I known to intimate that he had spent too much time in preparatory studies.

But it is time to drop this prefatory matter, and come to the main point, why a thorough intellectual preparation for the sacred office is necessary.

When Paul says to Timothy that a bishop should not be a *novice*, there is a figurative allusion in the original word, that is very significant. Literally the expression is "not an infant." It denotes that want of knowledge or skill, which we see in a new born child, that would certainly fail of success, if set to accomplish any work requiring the strength and intelligence of a man. There is a secondary sense too, that is scarcely less pertinent. It refers to a tree or plant recently set in the earth, which has not had time to become *rooted*, and is easily disturbed by the wind or any external violence. The meaning is, that a Christian minister ought not only to be mature in religious experience, but to have a sound, well furnished understanding. Both these requisites he needs, lest being inflated with pride, he fall into the condemnation of the devil. That

stability of character which can resist temptation, and qualify a man to be a guide in the church, must come from fixed religious opinions, grounded on a thorough acquaintance with divine truth. The apostle, that he might be certainly understood on this subject, often exhorts Timothy to diligence in reading, and meditation, and study of the scriptures, the great store-house of divine knowledge; through which the minister might become furnished for his work.

In remarking on this subject then, I would advance no theories that are extravagant, none that are new,—none indeed that are not sanctioned by apostolic authority. Let any man (if in this age of light there is any man, who advocates the cause of clerical ignorance,) read the epistles to Timothy and Titus, and then answer this plain question;—did a Teacher of religion, who had the gift of inspiration to understand the scriptures, and the gift of tongues to preach; a Teacher too, born amid the scenery and customs described in the Bible, and familiar with the language in which important parts of it were written,—did he need the aid of study and reading to qualify him for his work? and can a man, who has not one of all these advantages, be qualified for the same work, *without* study? How is he to know what is in the Bible, till he has *studied* the Bible? and how can he *study* the Bible, so as to have, concerning what is peculiar in its language, local allusions, and usages, the knowledge requisite for a public Teacher, without much reading of *other* books? Does he claim to be an inspired man? Let him stand forth and prove his inspiration by working a miracle. Just as well may his hearers claim to be inspired, so as to have no need of him, or of any one, as a religious Teacher?

Now the positions, which I would take to show the connection between *intellectual furniture* and *success* in a minister are these four;—a man must have *knowledge* himself, before

he can teach others;—he must have *capacity* to learn, before he can acquire knowledge;—he must have *time* to learn; and he must have *instruction*. The first is self-evident. The second admits no diversity of opinion, except as to the *degree* of native talent, which is necessary to a minister. Concerning this too, all will agree thus far, that the highest powers of genius may find ample scope in this work; and that on the other hand, decided weakness of intellect is a disqualification. He that stands on middle ground, between these two limits,—he that has a fair average of native talent with other men, may with a good heart, and adequate culture, be a successful minister. *Good sense he must have*; but brilliant powers are by no means indispensable.

It is self-evident too, that he must have *time* to learn, before he can hope for success in his work. Common sense decides so, in regard to *all* acquisitions, which are to be made by *study*. In the first schools of Europe, established for the two great professions, law and medicine, the period of study is *three, four*, and in some cases, *five* years, superadded to an academical education. In the same departments, three years of professional study is made a legal requisite, in different parts of our own country. But is the care of men's *immortal* interests a business, that demands less maturity of preparation, than that of their *bodies* or *estates*? Is the interpretation of the sacred oracles, and the preaching of the everlasting gospel, so trifling an affair, that it may be safely left to any novice, who chooses to undertake it? Plainly, he cannot be a successful teacher in the church of God, who has not had *time* to learn. The knowledge that he needs is to be gained, not by intuition, not by inspiration, not by any "royal road," but by patient, long continued study. Solomon has told him all the secret of gaining this knowledge; he must *dig* for it, as for hidden treasures.

Need I add that he must have *instruction*? The obvious necessity of this was felt by the fathers of New England, those pious and sagacious men, who founded colleges, with the primary view of raising up an educated ministry, for their descendants. And to these wise provisions, men of like spirit have added the endowment of Theological Seminaries, that the sons of the church, instead of rushing self-taught into this work, might enjoy the best advantages of professional instruction.

But it is said, "how can a young man of ardent piety spend year after year in preparatory study, while there are so few religious teachers, and so many destitute churches, and perishing sinners around him? That young man ought to go at once to these starving souls with the bread of life." So, excellent men, and even ministers, have argued, and often remonstrated with the pious student, and perhaps have thrown him into serious perplexity as to his own duty. Now to relieve this perplexity, should he come to me for counsel, I would ask him,—Why did *Christ* delay the commencement of his ministry till he was thirty years of age? Was he not as well qualified as you to preach at twenty-five? Were there no perishing sinners around him? Was there no lack of ministers then to teach the way of God in truth? Had you been in his place, you would have begun to preach, it seems, just so soon as you had happened to feel deeply the dreadful condition of sinners; and would have summoned to your aid, not *twelve* apostles, but *twelve thousand*. Are you then more wise than Christ? more benevolent than Christ to the souls of men?

Besides, is a young man of course qualified to be a religious teacher, because he is ardently pious? Then the wisest men, in every age, have been mistaken. Then Colleges, and Theological Seminaries, and Education Societies, are a useless incumbrance to the world. But if prepara-

tion is *necessary*, God has decided that these vacant churches and perishing sinners must *wait*, till the preparation is made by *study*, for it is not made now by miracles. And there is no hardship, on this supposition more than on the other, if piety were all that the churches should desire in ministers, still they must *wait*, for God to make pious men. For if all such men, who hope to enter the ministry, were taken from our Seminaries, and Colleges, and Academies too, and made preachers at once, the cry for more laborers would still come from every corner of the land.

Still some may urge by way of objection that facts, and the aspects of Providence, are against this reasoning. Ministers have been very successful with but little study; and the wants of the world are so urgent, that we must dispense with preparatory qualifications, except a good heart and good sense.

That such men as John Newton and Thomas Scott have been a great blessing to the church, it were as idle to doubt, as it is, that their usefulness would have been far more eminent, with an adequate early education. But see what is the result, if you try the principle assumed in the objection by common sense. A man of capacity and integrity, is a farmer, a skilful farmer; does it follow that, with all his good sense and knowledge of husbandry, he could manage a *ship* in a tempest? and if he should do it, would it therefore be safe to commit all the concerns of navigation to farmers? Another man is a skilful *merchant*, and knows the quality and price of every article he deals out to his customers; is he therefore qualified to deal out *medicines* to the sick? Another is a skilful *lawyer*; but give him the surgeon's knife, and call him to perform an operation; are you sure that he would do it with success? I need not wait for an answer to such inquiries. Then take this farmer, this merchant, this lawyer, and suppose each to be ardently

pious, if you please; and ask common sense whether he would, of course, be a successful interpreter of the Bible, or preacher of the Gospel?

If any one demands that I should tell, more particularly, *how* deficiency in theological knowledge will hinder a preacher's success, I answer,—In the first place, his public instructions will fail to interest intelligent hearers. Some such hearers he will have, in this age of mental activity; when reading and thinking are so customary, even among common men. Should they be satisfied for a few weeks or months, they will ultimately come to perceive, that his sermons are trite and feeble in thought. This result is quite certain, if he is only a common man, with common efforts.

Or, in the second place, if he aims to retrieve the past deficiencies of his education, by great and special efforts, in his preparations to preach, while, at the same time, he sustains the great, and various, and arduous duty of his office, *he is a dead man*; he will sink into hopeless infirmity, or a premature grave.

Or, in the third place, if he attempts to bring up all arrears, by incessant study, while he saves his life by neglect of pastoral duties, though he should become a tolerable *preacher*, he is a *dead man* in another respect; there will be a sad failure in the amount of his usefulness.

Facts are full of instruction on this subject. Not a few young men of bright promise, who might have become champions of the truth, have been so impatient to hasten into the ministry, that they have fatally blighted their own prospects; and instead of attaining to distinguished success, have scarcely reached the point of mediocrity. The minister now, whose maxim is to expect little things, and attempt little things, mistakes the day in which he lives. What was *knowledge*, in the thirteenth century, is *ignorance* now. What was *energy* then, is *imbecility* and *stupidity* now. As was said in another case, it becomes

not our sacred profession, in this period of intellectual progress, to remain like the ship that is moored to its station, only to mark the rapidity of the current that is sweeping by. Let the intelligence of the age outstrip us, and leave us behind, and religion would sink, with its teachers, into insignificance. Ignorance cannot wield this intelligence. Give to the Church a feeble ministry, and the world breaks from your hold; your main spring of moral influence is gone.

Go on then, my dear Sir, in the arduous and exalted work to which you are devoted. God grant you success in the noble enterprise of multiplying able and holy ministers of his truth. It is a cause for which good men have prayed and will pray, without ceasing. It is a cause on which God has smiled, and will smile, with approbation.

Very sincerely your friend
and brother,
E. PORTER.

Theol. Sem. Andover, Dec. 1828.



THE IMPORTANCE OF AN ENLIGHTENED
AND VIGOROUS EFFORT IN THE CAUSE
OF CHRIST.*

The government of God, as exhibited in the natural world, presents the indissoluble connection which exists between antecedents and consequents. Such are the laws of nature, that we are not left to form our opinion from *mere conjecture*, what will be the result of a given cause. This remark is applicable not only to the material Universe, but to those laws also which govern the mind. Every great political change in our world, instead of resulting from fortuitous events, has been the legitimate effect of causes brought to act upon the minds

of men. Hitherto this world, for the most part, has been governed by a few master spirits. And *how* has this been done? By seizing evidently upon the known principles of human nature, and presenting to the mind such motives, as influence to action. Nor do these men relinquish their favorite schemes, where the bare presentation of motive proves unavailing. Acting with steady regard to their grand object, they accompany argument with an importunity and pathos, which not only influence the judgment, but move the energies of the soul. Hence we see that every illustrious achievement, performed by the agency of man, has been the result of vigorous effort.

What but the unexampled fortitude and perseverance of Peter the Great established the government—extended the territories—and gave permanence to the gigantic empire of Russia? Trace too the history of the noted French emperor, crushing thrones and sceptres beneath his feet—urging his frightful course across the Continent of Europe; and we have an illustration of the same principle, that vigorous measures, in any cause, whether good or bad, cannot fail to produce great results. For twelve hundred years we have seen one of the fairest portions of our globe blasted by the efforts of a single man. Whence is it, that the Arabian prophet has so long riveted his falsehoods, —and held his cruel sway over so extensive a portion of the human family? Not surely because his pretended revelations were deserving of credit; nor because his despotism did not merit the execration of all. But we account for his influence, from the simple fact, that he adapted his measures to the end he wished to accomplish. Take for example also the case of Peter the Hermit. A more eminent instance of the influence of an individual was never perhaps witnessed. With neither fame nor resources, this enthusiastic monk conceived the bold enterprise of arousing Europe to march to Palestine,

* It may be proper to remark, that this piece was delivered, as an address, at the Commencement of the Theological Seminary, Auburn, in August last. This circumstance will explain the writer's allusions to subjects of a local character, and being kept in mind, will enable the reader to peruse the whole with more advantage. When the *spirit* of this communication shall animate all who are coming forward into the sacred ministry, the annals of the church will tell of still greater and more glorious triumphs of truth and benevolence.—*Eds.*

and rescue the holy land from the sacrilege of infidelity. Having himself performed a pilgrimage to the sacred sepulchre, he points out to his astonished countrymen the untold abuses poured on the christian name by the unprincipled Saracen. With a zeal which became a worthier cause, he urges all to fly to the holy combat, and exterminate the ungodly foe. And what was the effect? All Europe was in motion. Its moral fabric was convulsed. Noblemen, and artizans, priests, and peasants hastened with enthusiasm to the field of imagined glory. The storm of public feeling was raised, and neither reason nor authority could guide its course. Under the cross-spangled banner there was a tremendous rush of the European nations, bearing onward no less than six millions, eager to share the honours of these days of Chivalry. Nor were they disheartened by the abounding obstacles which met them on every hand; "*Onward, exterminate the infidel*" was the cry, until there marshalled no less than seven hundred thousand on the plains of Asia.

Now in view of the fact, that such wonderful effects are accomplished by the exertions of fanatics, and those who address themselves to the depraved passions of men: why, we ask, may not *moral and religious motives* be brought to bear on the mind, which shall produce effects on the cause of Christ, more extensive—more glorious in their results, than all the splendid achievements of which the men of this world can boast? Decisive action we see is essential to the accomplishment of great results. Causes in the moral world, no less than in the natural, must ever be proportioned to the effects to be produced. On this principle, what, I ask, has been done to justify the expectation, that God, through the scanty means provided by his people, is speedily to subdue to the obedience of faith, this apostate province of his Empire? O let us not talk of victory, since all that has been done scarce bears a re-

semblance to the hum of preparation, which precedes the day of battle. Too long has the church slept under the preposterous belief, that God would convert the nations, without their co-operation. So thought not the apostles, when they bore the cross of Christ into heathen countries, and breasted the storm, which the combined hatred of an apostate world raised against them. So thought not the reformers, when they girded on the panoply of heaven—unmasked the abominations of Antichrist—shook the Papal throne to its base—and bid an enslaved world behold once more the pure light of the Gospel.

To see more distinctly the importance of vigorous effort, we have only to *compare the present with the past,—contemplate the facilities which invite to effort,—and the dangers to be apprehended, if these efforts are not made.*

Fifty years since, and what but one dark unbroken cloud rested upon all the Pagan world? Where was found the fervent—the heaven-piercing prayer—the self-denying effort, for the salvation of benighted and perishing idolaters? But the thrilling command of a risen Saviour, has at length pierced the heart of here and there a pilgrim to Zion. Many a dark and Pagan region, surrounded by the munitions of a sanguinary despotism, has already been invaded. The strong holds of Paganism are crumbling. Systems of error venerable for their antiquity are abandoned and despised. The savage of the wilderness has been tamed—the Hottentot enlightened,—while the dark picture of human wretchedness has been brought to light, by researches made on heathen territories. We rejoice that we may witness the glorious results, which have attended these exertions in our own, and in foreign lands. It has been computed that no less than fifty thousand, within the last half century have been rescued from the darkness of Paganism. But by whom has all this been effected? It has mostly been accomplished by a few of the pious

poor. Among all the enlightened christians in Christendom, not one out of fifty, has scarcely done any thing: and even among those who have professed to embark in the benevolent enterprises of the day, probably not one in five hundred has done to the extent of his ability. Since then we have witnessed such signal results, and that too from a mere fraction of Christendom, what might we not expect from an enlightened and vigorous effort by all the friends of the Redeemer? It requires no nice calculation to show that the moral power brought to bear upon the cause of Christ, may with perfect ease to God's people be increased an hundred fold.

The facilities also which now invite to effort are of the most encouraging character. Long have many of the Eastern nations been held in ignominious servitude by Pagan, Papal, and Mahomedan powers. But the golden age of these powers has long since passed by: and while we look forward with confidence to their downfall, we rejoice that we already behold the rapid wane of Mahomet's power; while Popery has long since received its death wound. We have only to glance our eye over the world, and we see that all the political revolutions for the last thirty years have been but so many preparatory steps for the triumphant spread of the Gospel. A spirit of free inquiry has gone forth through the nations, which no combination of human power can ever quench. There is a movement in the civilized world, which indicates the approach of some mighty moral revolution. The Press, that engine of intelligence, hitherto trammelled in some countries, is now bursting from its restraints. The tide of public feeling, in favor of humane sentiments is rapidly rising, and we trust will ere long sweep away the last relic of oppression and barbarity.

Among the encouragements which invite to effort, none deserves such prominence, as the success of those benevolent institutions, which have

already become the glory of our age. These, like so many gushing springs, are destined, we believe, to water the parched deserts of our world, and clothe them in the verdure of Eden. The Church possesses an untold amount of moral power;—her means are adequate to the exigencies of the age, and nothing but vigorous efforts are requisite to move the world. But it is no less important that our efforts should be *enlightened*, than that they be *vigorous*. In moving forward the engines of our holy artillery, we need the concentrated wisdom of those, who in divine Providence are appointed to lead on "the embattled hosts of God's elect:" yea more, we need the unerring Spirit of truth to guide and sanctify every effort. Injudicious measures will prove weapons in the hands of a taunting world. The spies of the enemy with an eagle's eye scrutinize every effort, which is directed against the kingdom of darkness, and neither groundless insinuations, nor vile detraction are wanting to prostrate the labor and influence of the Lord's anointed. While we speak therefore of the means within reach of the Church, let us remember that the Enemy of all righteousness is far from being destitute of resources. In proportion as his influence is curtailed, so will be his madness to maintain his throne. The efforts of this mighty Prince proclaim that his empire will not be wrested from his grasp, without a desperate struggle.

There was never a time which so loudly called for effort,—a time so favorable to push the conquest of the Cross. Hence in relaxing effort, or acting merely on the defensive, we have reason to apprehend alarming consequences. Why then, at this auspicious and critical era should we not rise at once to an unparalleled vigor of enterprise, the glorious results of which would issue in the splendors of millennial day.

To say nothing of Pagan and other darkened nations, we have only to regard the critical state of our own

country, and we see the immeasurable importance of the effort here contemplated. I need not say that we have arrived at a crisis in the history of this Republic, on which is suspended our weal or wo!

"There is a tide in the affairs of men,
Which taken at its flood leads on to fortune,
Neglected, all is lost."

The time has arrived and the momentous question will soon be decided. Shall the institutions of heaven be blotted out,—shall the bonds which bind man to his Maker be sundered,—and all the bright hopes of our country's glory be dashed forever? or shall the Church rise in the strength of God, and break through the mighty barrier of an *enslaving, corrupted, public sentiment*? *This is our only alternative.* There is a spirit abroad in our land more threatening in its consequences, than the famine—the pestilence—and all the dread artillery of war;—a spirit which demands unlimited indulgence, which seeks to break down every thing that is holy, and would sweep from creation the last hope of a sinking world. What period in our country's history, has been more distinctly marked, with the struggling exertions of infidel and ungodly men, to pour contempt upon the laws of heaven—and to poison youthful minds with sentiments coined only in hearts vengeful and dark as their own? Our infant Republic is in danger of becoming an infidel giant, at whose feet, all the arrows of truth shall fall powerless. What says fact upon this point? Let those clubs of infidelity, and other associations of the wicked, in our populous cities answer. In some parts of our country the grossest forms of wickedness prevail: and even in our own State a combination exists, which, if successful in its efforts, will sweep away the barriers of virtue, and bring our country to what infidel France once was—reeking in blood—and scathed by the blighting curse of an avenging God. Let the institutions of Jehovah be despised—his name profaned—his holy Sabbath, that mighty pillar in

his moral kingdom, be prostrated, and our liberty is gone! Tyrants from afar may rejoice in our ruin—while over every valley and mountain in our land shall echo the dirge of our downfall. *I repeat it, the crisis has come, when a bold, decided, enlightened, and vigorous effort must be made*, lest this threatening tide, more dreadful than Vesuvius' lava, shall sweep its desolating flood across the loveliness of our heritage.

The glory of God demands this effort. When vice and irreligion are lifting their fearless heads, and with unblushing effrontery, sounding their shrill clarion, and waving their dark banner, shall the sentinels on Zion's watch-tower forbear to sound in deepest tones the trump of God,—and awake the slumbering armies of Israel? When against the cause of Christ is arrayed the malice of an ungrateful world;—when infidelity with its watchful eye is prowling about the fold of Zion; let not the friends of Zion's King be slow to repel the enemy and guard the precious lambs of Jesus.

In view then of the results which never fail to attend enlightened and vigorous efforts;—in view of the facilities now afforded to establish the claims of heaven, or sow the seeds of impiety; in view also of the peculiar and trying crisis, which the history of this and other countries now exhibits, we believe the providence of God imperiously calls for a strenuous,—a mighty effort, such as the world has never witnessed. Let but the divine glory—and the deliverance of a world in bondage become the all-absorbing object—the concentrating point of holy enterprise; and then, in the bright vision of faith, *we behold the church triumphant—her enemies confounded.* Then with thrilling emotions, we anticipate a participation in that ceaseless anthem of the redeemed throng—when ours shall be the joy of those, who have contributed their influence in hastening this grand consummation.

UNION OF AGRICULTURAL AND MECHANICAL LABOR WITH STUDY IN ACADEMIES.

The experiments which have been made on this subject prove, that it is practicable to combine labor with study, without retarding literary progress, and with decided advantage to body and mind. No one who has watched the operations of those institutions which have been formed within a few years past, upon this plan, can doubt that a student, who feels disposed, may even defray a considerable part of his expenses by the avails of his labor, and yet, take no more time from his studies, than is wanted to preserve a vigorous constitution, and to promote intellectual energy. Whatever difficulties exist in the way of introducing systems of agricultural and mechanical exercise into those institutions which have been long established, and which have been conducted upon other principles, facts show, that it is easy to make such systems a part of the routine of every day duties in other Seminaries, and especially in Academies. In the "Christian School" at Dexter, Maine, it is provided in the Constitution, that "every teacher and scholar shall work at least four hours every day, when able, in some employ suited to his health." The Maine Wesleyan Seminary, at Readfield, has a farm and mechanic workshop connected with it, and many of the students pay the whole or part of the expense of board and tuition, by laboring every afternoon. A similar experiment has been made with success, at Whitesborough, N. Y. in the Oneida Academy. The trustees state, that the income of the farm exceeded the first year, by \$150, the expense of its management, and the board of the students. Similar Academies are about to be established in the vicinity of Philadelphia, in New Jersey, and in other parts of the country.

But why is it necessary to restrict these important advantages to new

Institutions? Why not connect them with every flourishing academy? The reasons which apply in one place, apply universally; and something must be done speedily, on an extensive scale, or the interests of education will suffer, the lives of many talented young men will be sacrificed, and the church will be deprived of the services of some of her most promising candidates for the ministry.

Let a farm and a work shop be added to every one of our most respectable and useful academies. Let them be placed under the superintendence of an experienced and faithful man, who may, at the same time, act as steward, and open a commons for the board of students. Let all, who desire it, be admitted upon condition of spending a portion of every day, say three or four hours every afternoon in labor, either in the field or in the work shop, according to the directions which they may receive from the Superintendent, and for this service, let them receive board, and where it can be afforded tuition, also.

The time is at hand when such institutions will be in greater demand than any others. The Education Societies of the country will seek them, as the most suitable places for the education of those under their care; since here they will need less aid, from others, and enjoy important facilities for helping themselves, without loss of time, or health, and without being compelled to resort to the practice of *keeping school* for so large a part of their preparatory course, and thus of materially abridging their opportunities for a thorough education. Such institutions will be sought by indigent young men themselves, and they will be fostered with lively interest by the community. Fifty such academies are wanted, in the United States, at this moment; and it will not be many years, it is hoped before there will be double that number.

NOTICES OF PUBLICATIONS.

A Discourse delivered by Alva Woods, D. D. at his Inauguration as President of Transylvania University.—Lexington, Ky. 1828.

We are glad to see that sentiments so just and enlightened, as those contained in this discourse, and in several addresses which we have seen from President Lindsley, of Nashville, are disseminated among our brethren of the West. They cannot fail to produce much valuable fruit.

President Woods very properly takes occasion to illustrate the influence of intellectual and moral education; its generous influence on Society; its bearing on the three learned professions, and through them on the great interests of this country. Many of his remarks are judiciously adapted to the circumstances of the people whom he was called to address. Appended to the discourse is a list of the officers of Transylvania University, a statement of the course of study, &c. We learn that seventy students have been admitted to the Institution since its reorganization, and that there are forty attached to the preparatory school.

A Sermon delivered at the Dedication of the New Chapel in Williams College, Sept. 2, 1828, by Edward D. Griffin, D. D. President.

This sermon contains a detailed history of the College. The venerable President dwells with much feeling upon the revivals of religion which have blessed the Institution, and upon the distinguished part which its sons have taken in originating and extending the spirit of missions. Gordon Hall, and Mills the friend of Africa, or rather the friend of man, were educated at this Seminary. The whole number of graduates from Williams College is six hundred and seventy three. More than one third have become preachers of the gospel. The present prospects of the Institution are encouraging.

Map of Palestine, published by the Massachusetts Sabbath School Union.

We can recommend this map as a valuable assistant to all who are engaged in Sabbath School and Bible Class instruction. All the important divisions of the Holy Land, the principal towns, and interesting individual objects are marked with great distinctness and prominence. The elaborate and beautiful map of Ingraham was intended for a different object,—to satisfy the inquiries of the accurate biblical student, and for the use of all who have the time and means to investigate fully the Geography of Palestine. The map of the S. S. Union will accomplish, we believe, a most valuable purpose. It comes at the moderate price of one dollar.

A Gazetteer of Massachusetts, by Jeremiah Spofford, M. D. 1828.

The author of this Gazetteer has evidently been unwearied in his investigations, and judicious in the selection of his materials. We hope that he will be amply remunerated for his labor, which, in the nature of the case, must be extreme. There are omissions and mistakes unquestionably; but no one, who is at all acquainted with the difficulty of investigations of this sort, will think it strange, or worthy of reproof. A valuable map of the State is prefixed.

We learn that the Rev. Gardner B. Perry of Bradford, Mass. is engaged in preparing a Gazetteer of the Literary Institutions in this country. It will embrace an account of Colleges, Academies, distinguished Private Schools, &c. which have existed, or do now exist; the systems of education adopted; all important improvements; the success of the various plans, so far as it can be ascertained; and at the close, a general survey of common School Education in the several States. Such a work, properly executed, will be invaluable.

We hope that the author will persevere in his undertaking. The subject is one, which he has long regarded with the eye of an intelligent observer, as well as with the advantage of much personal experience. A serious difficulty, in prosecuting such a work, lies in collecting the necessary materials.—Travelling agents of benevolent Societies, might, perhaps, in some instances, be of service in transmitting important printed or other documents, and they would no doubt cheerfully take charge of such as might be intrusted to them.

Second Annual Report of the Directors of the New Hampshire Branch of the American Education Society. Rev. Charles B. Haddock, Secretary.

This report possesses a value which renders it deserving of a much wider circulation than the limits of the Branch Society, on whose account it was specially prepared. It is the clear, powerful reasoning of a mind thoroughly disciplined and stored with solid learning, on a subject which we are happy to see is attracting deep interest, among the friends of an enlightened Christian ministry. We subjoin the following extract from the report, in which the same sentiments are maintained, that are so forcibly and satisfactorily illustrated by President Porter, in the present number of the Quarterly Register and Journal.

"We know, that knowledge which tends not to fit men for usefulness, is vain and will vanish away. But we know, too, that no great good can be done, in this age especially, without thorough discipline, and perfect control of the mental powers. There must be mind, or there can be no influence. And there can be no mind, of an efficient and useful character, without patient and long continued training of the faculties—without intimate and persevering communion with other minds—of the living or the dead. Mental *exercise* produces mental strength, and prepares for manly exertion. To mental exercise the motives, and the only motives, are found in suggestions from without—from material nature, or from other minds. When the student reads a book, understandingly and thoroughly, the effect of it is to conduct his mind through all the successive states of perception, of reasoning, of imagination, and of emotion, through which the mind of the author passed

in the composition of it. And the great use of this effect is, that, like the effect of swinging the sledge on the arm of the smith, it produces new vigor and susceptibility of exertion, communicates the well known power of habit, the habit of mental action; a power like that acquired by the smith, susceptible of application to any purpose for which it may be needed. From every effort which the mind makes to take in the conceptions of the poet, to embrace the conclusions of the philosopher, or to apprehend the distinctions of the logician and the philologist, it is training, it is accumulating power for efficient action in the service of mankind. Nor has invention yet discovered any other mode of improving the mental powers. If the effect be produced, if the powers of the mind be really developed, and in due proportion, no matter how short or how easy the process. But let us beware, lest in abridging the process we fail of the end. The time may come, for aught we know, when the truths of science may be ground out by machines, improved on the concentric circles and wheels of Lully and Kircher, the cylinders of our own enthusiastic Grammarian, or the equally ingenious and more modest contrivance of the professor of Lagado. Ideas may be forced into the mind by wind or steam; but no device has yet been conceived or attempted, by which intellect can be developed, or a single power of the mind strengthened and perfected *without ideas*. And until new modes of acquiring them are discovered, it cannot be unwise to employ the old ones, at whatever expense of time and patience.

We have dwelt, it may be thought, too long on this topic. But it has seemed to us worthy of particular attention from the clergy of this time, and from all engaged in advancing men to the ministry. In no class of the community is the characteristic action of the age more strikingly exhibited, than in the ministers of the Gospel. From the time the youth indulges the purpose of preaching, the objects which occupy his thoughts are the great charitable enterprises of the day; the production of effects palpable, describable and immediate; influences somewhere, at home or abroad, which shall mark his success, and go to magnify the animating and imposing triumphs of Christianity, spread out on the pages of our Religious Magazines, Reports and Newspapers. Practical and immediate effect is ever in his view. As soon as he is settled his church and parish, too, under the influence of the same spirit, are calling upon him for an amount of parochial duty, which seems to leave no time for study, and scarcely time for the most hasty and imperfect weekly preparation for the pulpit.

"Let the standard of intellectual character in the ministry, and of theological knowledge be depressed, let the attractions from the study be multiplied and strength-

ened for a few generations, and the consequences are obvious—Learning will again be disesteemed in the church; thorough preparation for the ministry will be neglected; and if history deceive us not, ignorance of God, and insensibility on the subject of eternal life, will return to brood over the world for another thousand years. The tide of benevolence will ebb; the streams of charity will stagnate; another Wickliffe and another Luther must be raised up by the fostering hand of knowledge, and the inspiration of God, to wake the world from another sleep of ages.

“The consequences we deprecate are not, indeed, in their nature sudden. They are not to be expected in our day. But so surely as the standard of learning and theological research is depressed among the clergy, the clergy will sink towards insignificance and contempt. So certainly as the amount of mind in the service of the church is diminished, the great results of mental energy will dwindle away. If the intelligence and judgment which have been applied to the explanation and application of the truths of the Bible, are lessened and disesteemed, the reasonableness and beauty and power of those truths will disappear. Open the volume of history, and you will find, that the Bible has reflected upon every age the character of the clergy of that age. Unchangeable, indeed, it has itself remained from generation to generation: but unchanged it has not appeared to men. Like the sun it has been fixed, an unfading, unvarying light in the moral firmament. But its effulgence, like that of the sun also, poured upon the world by an ever changing medium, and reflected from ever changing objects, has exhibited in succession, all the hues which light can assume.

“The evils on which we have dwelt it is the direct tendency of Education Societies to prevent. They aim not only to *multiply* the preachers of righteousness, but to give them effectual aid in obtaining a competent preparation for their work, to give them an impulse, at the outset, which shall carry them forward in the pursuit of knowledge against all the counteracting influence of the spirit of the time, and the pressing calls of active life.

“Doubtless the increased and increasing demand for ministerial labor will call forth supplies of some kind. If intelligent and qualified preachers cannot be had, the ignorant and incompetent will be employed. The call of an excited people for religious privileges and spiritual guidance will, to some extent, and in some manner be answered. It is in no small degree in the power of Education Societies to say to what extent and in what manner this call shall be answered. Could we train and send forth yearly, one hundred thorough bred and right minded clergymen, we should not only, in the best manner, prepare for usefulness

so many individuals, but we should set up here and there over the land so many *models* of the clerical character, to show the people what Pastors should be, and what Pastors may be had to break to them the bread of life, and to guide the feet of their children in the paths of salvation. * * * Who then shall tell the blessings, which it is in our power to confer on our country, in all time to come, by doubling and trebling this number?”

MISCELLANEOUS.

ADVICE OF REV. SAMUEL PEARCE TO A PIOUS STUDENT.

The following letter was written by the eminently devoted Samuel Pearce, Baptist minister in England, to a young man who was about to enter Bristol academy, and who had applied to him for advice, how he should best improve his time. It may be read, and the directions given may be reduced to practice, with great profit, by all who are engaged in a course of preparatory studies for the ministry.

Birmingham, Nov. 13, 1798.

MY DEAR M—,

I can only confess my regret at not replying to yours at a much earlier period, and assure you that the delay has been accidental, and not designed. I feel the importance of your request for advice. * * *

At present, the following rules appear of so much moment, that were I to resume a place in any literary establishment, I would religiously adopt them as the standard of my conduct:—First, I would cultivate a spirit of habitual devotion. Warm piety connected with my studies, and especially at my entrance upon them, would not only assist me in forming a judgment on their respective importance, and secure the blessing of God upon them; but would so cement the religious feeling with the literary pursuit, as might abide with me for life. The habit of uniting these, being once formed, would, I hope, be never lost; and I am sure that, without this, I shall both pursue trivial and unworthy objects, and those that are worthy I shall pursue for a wrong end.—Secondly, I would determine on a uniform submission to the instructions of my preceptor, and study those things which would give him pleasure. If he be not wiser than I am, for what purpose do I come under his care? I accepted the pecuniary help of the Society on condition of conforming to its will; and it is the society's will that my tutor should govern me.—My example will have influ-

ence: let me not, by a single act of disobedience, or by a word that implicates dissatisfaction, sow the seeds of discord in the bosom of my companions.—Thirdly, I would pray and strive for the power of *self-government*, to form no plan, to utter not a word, to take no step under the mere influence of passion. Let my judgment be often asked, and let me always give it time to answer. Let me always guard against a light or trifling spirit; and particularly as I shall be amongst a number of youths, whose years will incline them to the same frailty.—Fourthly, I would in all my weekly and daily pursuits observe the strictest *order*. Always let me act by a plan. Let every hour have its proper pursuit; from which let nothing, but a settled conviction that I can employ it to better advantage, ever cause me to deviate. Let me have fixed time for prayer, meditation, reading, languages, correspondence, recreation, sleep, &c.—Fifthly, I would not only assign to every hour its proper pursuit; but what I did, I would try to do it with all my might. The hours at such a place are precious beyond conception, till the student enters on life's busy scenes. Let me set the best of my class ever before me, and strive to be better than they. In humility and diligence, let me aim to be the first.—Sixthly, I would particularly avoid a *versatile habit*. In all things I would persevere. Without this I may be a gaudy butterfly, but never, like the bee, will my hive bear examining. Whatever I take in hand, let me first be sure I understand it, then duly consider it, and if it be good, let me adopt and use it.

To these, my dear brother, let me add three or four things more minute, but which I am persuaded will help you much.—*Guard against a large acquaintance while you are a student.* Bristol friendship, while you sustain that character, will prove a vile thief, and rob you of many an invaluable hour—*Get two or three of the students, whose piety you most approve, to meet for one hour in a week for experimental conversation and mutual prayer.* I found this highly beneficial, though, strange to tell, by some we were persecuted for our practice!—*Keep a diary.* Once a week, at farthest, call yourself to an account: What advances you have made in your different studies; in divinity, history, languages, natural philosophy, style, arrangement; and amidst all, do not forget to inquire, Am I more fit to *serve* and to *enjoy* God than I was last week? S. P.

TO MINISTERS.

"Preach the word; be instant in season, out of season."

Several years ago a vessel, which was blessed with a pious chaplain, and

was bound to a distant part of the world, happened to be detained by contrary winds, over Sabbath, at the Isle of Wight. The chaplain improved the opportunity to preach to the inhabitants. His text was, "Be clothed with humility." Among his hearers was a thoughtless girl, who had come to show her fine dress, more than to be instructed. The sermon was the means of her conversion. Her name was Elizabeth Walbridge, the celebrated DAIRYMAN'S DAUGHTER, whose interesting history, drawn up by the late Rev. Legh Richmond, has been printed and translated in various languages, and circulated widely throughout the christian world with spiritual benefit to hundreds and thousands. What a reward is this for a single sermon preached "out of season?"

How to accomplish great and difficult objects of benevolence.

A distinguished friend of Africa, when asked how it was possible to raise nearly two millions of slaves in the United States to the condition of christian freemen, replied—"This is the way; Let all the friends of the cause Go TO WORK, KEEP TO WORK, HOLD ON, AND NEVER GIVE UP."

Last sentences in the Journal of Henry Martyn.

"I sat in the orchard and thought with sweet comfort and peace of my God; in solitude—my company, my friend, and comfort. O when shall time give place to Eternity! When shall appear that new heaven and new earth wherein dwelleth righteousness! There—there shall in no wise enter in any thing that defileth; none of that wickedness that has made men worse than wild beasts—none of those corruptions that add still more to the miseries of mortality, shall be seen or heard of any more."

Dying counsel of Pliny Fisk to his missionary Brethren.

Live near to God, dwell in love, and wear out in the service of Christ.

STATISTICAL REGISTER

OF RELIGIOUS DENOMINATIONS IN THE UNITED STATES FOR JAN. 1829.

The following list of ministers, containing the names of the churches with which they are severally connected, has been prepared for occasional *reference*, as well as for general information. It is as complete, as the documents in our possession enable us to give. The *names* of vacant Churches are not mentioned; but, the *number* of such Churches, and the number of communicants, or members in all the Churches as *reported* to their respective ecclesiastical bodies, will be found annexed. Should the patronage given to the Quarterly Register and Journal be such as to justify the expense, a more full and complete list will be prepared at the commencement of future years. For authority, it is our invariable rule to refer, whenever it can be done, to the printed and public statements of the different religious denominations.

CONGREGATIONALISTS OF NEW-ENGLAND.

Explanatory Note. Under this head are included those only, who are denominated *orthodox*, or *evangelical* Congregationalists; and of these, we are necessarily limited, by our documents, to those ministers and churches who are in connexion with the General Conference of Maine, the General Association of New Hampshire, the General Convention of Vermont, the General Association of Massachusetts, the General Association of Connecticut, and the Evangelical Consociation of Rhode Island. There are, in some of the New England States, orthodox ministers and churches of the Congregational denomination, *who are not thus connected*. Not having however the means of forming an *accurate* list of these, we choose to defer any enumeration of them, for the present. There are a few Congregational ministers and churches in other parts of the United States. But, for the same reason, they will be omitted. It may be remarked, generally, that the statistics published by Congregationalists are less accurate, and less complete, than those of most other denominations.

The ministers, whose names are in *Italics*, are Scribes or Clerks of the several distinct associations or conferences, where they occur. S. S. denotes Stated Supply.

I. General Conference of Maine.

Meeting at Waldoborough, *Tuesday* before the fourth Wednesday of June, 1829.
Rev. ASA CUMMINGS, Portland, Cor. Sec'y.

- | | | |
|-----------------------------------|----------------------------------|----------------------------------|
| 1. <i>York Conference.</i> | 2. <i>Cumberland Conference.</i> | Chas. Jenkins, do. 3d ch. |
| D. D. Tappan, Alfred. | <i>Asa Cummings</i> , without a | Perez Chapin, Pownal. |
| C. Marsh, Biddeford. | pastoral charge, Portland. | T. Jameson, Scarboro', 1st ch. |
| <i>L. Loring</i> , Buxton. [port. | Noah Emerson, Baldwin. | Moses Sawyer, do. 2d ch. |
| J. P. Fessenden, Kennebunk- | <i>Asa Mead</i> , Brunswick. | Danl. Marrett, Standish. |
| H. T. Kelly, Parsonsfield. | Saml. Stone, Cumberland. | Caleb Bradley, Westbrook. |
| S. Merrill, Kittery Point. | Bennett Roberts, Durham. | Benj. Rice, New Gloucester. |
| J. Weston, Lebanon. | Wm. Miltemore, Falmouth. | Pa. 20. Vac. ch. 11. Comm. 2404. |
| C. Freeman, Limerick. | Enos Merrill, Freeport. | |
| C. F. Page, Limington. | Thad. Pomeroy, Gorham. | |
| J. Caleb Lyman. | S. H. Peckham, Gray. | 3. <i>Lincoln Conference.</i> |
| S. Johnson, Saco. | Elijah Jones, Minot. | Jacob G. Goss, Topsham. |
| T. W. Duncan, York, 2d ch. | C. Hobart, N. Yarmouth, 2d | [ch. J. W. Ellingwood, Bath. |
| Chas. S. Adams, Newfield. | J. G. Merrill, Otisfield. | Seneca White, do. |
| Pa. 13. Vac. ch. 6. Comm. 999. | J. P. Richardson, Poland. | John Boynton, Phippsburgh. |
| | B. Tyler, D. D. Portland, 2d ch. | Jona. Adams, Woolwich. |
| | | J. Sewall, Jr. New Castle. |

IV. *General Association of Massachusetts.*

Meeting, within the bounds of the Andover Association, on the fourth Tuesday of June, 1829. Rev. THOMAS SNELL, D. D., North Brookfield, Sec'y.

1. *Berkshire Association.*

James Bradford, Sheffield.
D. D. Field, Stockbridge.
N. Shaw, do. North par.
S. Burt, Great Barrington.
H. Goodwin, N. Marlboro'.
A. Somers, do. South par.
J. W. Dow, Tyringham.
Levi White, Sandisfield.
Joseph L. Mills, Becket.
H. B. Hooker, Lanesboro'.
R. W. Gridley, W'mstown.
E. W. Dwight, Richmond.
S. Shepard, d. d. Lenox.
G. Dorrance, Windsor.
Alvan Hyde, d. d. Lee.
E. Jennings, Dalton.
Jonathan Lee, Otis.
G. Hayden, Egremont.
J. W. Yeomans, N. Adams.
H. P. Tappan, Pittsfield.

R. Washburn, Amherst, 1st p.
N. Perkins, jr. do. 2d par.
H. B. Chapin, do. S. par.
W. W. Hunt, do. N. par.
H. Humphrey, do. Col. ch.
L. Coleman, Belchertown.
Tertius Clark, Deerfield.
J. Colburn, Leverett.
J. Taylor, Sunderland.
J. B. Waterbury, Hatfield.
J. Duncklee, Wendell.
R. Wells, }
L. P. Bates, } Whately.
M. B. Bradford, Montague.
H. Lord, Williamsburg.

Samuel Judson Uxbridge.
Benj. Wood, Upton.
E. Rockwood, Westboro'.
David Holman, Douglass.
A. Williams, Dudley.
Miner G. Pratt, Ward. [ch.
L. I. Hoadly, Worcester, Cal.
John Maltby, Sutton.
M. C. Searle, Grafton.
N. Barker, South Mendon.

Pas. 14. Comm. 1271.

8. *Worcester Central Association.*

From the minutes for 1837.

Pas. 24. Vac. ch. 1. Comm. 2097.

5. *Hampden Association.*

Dorus Clark, Blandford.
T. M. Cooley, E. Granville.
J. Baker, W. Granville.
B. Dickinson, L. Meadow.
E. B. Wright, Ludlow.
Alfred Ely, Monson.
J. H. Fowler, Montgomery.
Calvin Foote, Southwick.
S. Osgood, d. d. Springfield.
Alex. Phoenix, do. 2d par.
Isaac Knapp, Westfield.
W. B. Sprague, d. d. West
Springfield.
R. T. Hazen, W. Springfield,
Agawam, Feeding hills.
J. Hyde, N. Wilbraham.
M. Warren, S. Wilbraham.

E. Newhall, Oxford.
J. Boardman, W. Boylston.
John Nelson, Leicester.
Geo. Allen, Shrewsbury, [ch.
R. A. Miller, Worcester, 1st
H. Bardwell, Holden.
J. Clark, Rutland.
S. Gay, Hubbardstown.
Samuel Russell, Boylston.
Gaius Conant, Paxton.

Pas. 10. Comm. 1369.

9. *Worcester North Assoc.*

From the minutes for 1837.

Pas. 15. Vac. ch. 2. Comm. 2634.

Pas. 6. Comm. 775.

2. *Mountain Association.*

M. Hallock, Plainfield.
J. Nash, Middlefield.
J. L. Pomeroy, Worthington.
Isal. Waters, Chesterfield.
Joel Wright, Goshen.
Wm. A. Hawley, Hinsdale.
R. Hawkes, Cummington.
B. R. Woodbridge, Norwich.
C. Knight, Washington.
J. M. Brewster, Peru.

Pas. 10. Vac. ch. 1. Comm. 1326.

3. *Franklin Association.*

Thos. Shepard, Ashfield.
Benj. F. Clark, Buckland.
W. Tileston, Charlemont.
J. Grout, Hawley, 1st par.
Moses Miller, Heath.
T. Packard, d. d. }
T. Packard, jr. } Shelburne.
Eli Moody, Northfield.
Daniel Crosby, Conway.

Pas. 9. Vac. ch. 6. Comm. 1565.

4. *Hampshire Central Asso.*

S. Williams, }
I. S. Spencer, } Northampton.
V. Gould, Southampton.
E. Hale, Westhampton.
P. Williston, Easthampton.
J. Woodbridge, d. d. Hadley.
F. Griswold, S. Hadley canal.
A. Boies, South Hadley.
C. Chapin, Granby, E. par.

6. *Brookfield Association.*

Joseph Vaill, Brimfield.
J. I. Foot, Brookfield, 1st par.
M. Stone, do. 2d par.
T. Snell, d. d. N. Brookfield.
J. Fiske, New Braintree.
D. Tomlinson, Oakham.
A. Bond, Sturbridge.
J. Park, Southbridge.
Levi Packard, Spencer.
A. B. Reed, Ware, 1st par.
P. Cooke, Ware, East.
M. C. Gaylord, Western.
Jos. K. Ware, Palmer.
M. Tupper, Hardwick.
John Wilder, Charlton.

Pas. 15. Vac. ch. 1. Comm. 2385.

7. *Harmony Association.*

J. Crane, d. d. Northbridge.
Jos. Goffe, Millbury.

Cyrus Mann, Westminster.
R. A. Putnam, Fitchburgh.
J. Chickering, Phillipston.
E. Clark, Winchendon.
Alonzo Phillips, Princeton.
Ebenr. Perkins, Royalston.

10. *Middlesex Union Assoc.*

D. Palmer, Townsend.
S. H. Tolman, Dunstable.
George Fisher, Harvard.
James Howe, Pepperell.
John Todd, Groton.
P. Payson, Leominster.
E. Hubbard, Lunenburg.

Pas. 7. Vac. ch. 3. Comm. 1183.

11. *Andover Association.*

Samuel Stearns, Bedford.
Samuel Sewall, Burlington.
Joseph Bennett, Woburn.
Jacob Coggin, Tewksbury.
F. Reynolds, Wilmington.
M. Badger, Andover, South.
S. C. Jackson, do. West.
Isaac Briggs, Boxford.
R. Emerson, S. Reading.

J. Searle, jr. Stoneham.
J. Reid, Reading, South ch.
J. W. Eastman, do. North.
Geo. C. Beckwith, Lowell.

Pas. 13. Comm. 1834.

12. Haverhill Association.

D. Phelps, Haverhill, 1st par.
M. Welch, do. N. P.
M. G. Grosvenor do. W. P.
P. Easton, do. Boxford.
Joseph Merrill, Dracut.
I. Ingraham, Bradford, W. P.

Pas. 6. Vac. ch. 2. Comm. 619.

13. Essex Middle Association.

D. T. Kimball, Ipswich, 1st p.
D. Fitz, do. 2d p.
W. Holbrook, Rowley, 1st p.
Isaac Braman, do. 2d p.
I. P. Barbour, Byfield par.
G. B. Perry, Bradford, East.
H. C. Wright, W. Newbury.
P. S. Eaton, Amesbury, W. P.
B. Sawyer, do. E. P.

L. Withington, Newbury.
J. Milmore, do. Belleville.
L. F. Dimmick, Newburyport.

Pas. 12. Vac. ch. 2. Comm. 1192.

14. Salem Association.

B. Emerson, Salem, 3d ch.
J. P. Cleaveland, do. Tab. ch.
W. W. Williams, do. How. st.
Samuel Dana, Marblehead.
D. Oliphant, Beverly, 3d ch.
Ebenezer Poor, do. 2d ch.
M. P. Braman, Danvers, 1st.
Geo. Cowles, do. 2d.
O. Rockwood, Lynn, 1st.
D. Jewett, Gloucester, 5th.
S. M. Emerson, Manchester.
R. Crowell, Essex.
E. P. Sperry, Wenham.
Jos. B. Felt, Hamilton.

R. G. Dennis, Topsfield.

Pas. 14. Comm. 1924.

15. Suffolk Association.

B. B. Wisner, do. Boston, O. S.
E. Beecher, Park Street.
Saml. Green, Union church.

L. Beecher, do. Hanover st.

W. Jenks, do. Green Street.

J. Edwards, do. Salem st.

J. H. Fairchild, S. Boston.

W. Fay, do. Charlestown.

J. Homer, do. do. } Newton, 1st.

Jas. Bates, } do. 2d.

W. Greenough, } do. 2d.

L. Gilbert, } do. 2d.

E. Burgess, Dedham, 1st.

W. Cogswell, do. South.

S. Harding, Waltham.

T. Noyes, Needham, 2d ch.

G. W. Blagden, Brighton.

A. Warner, Medford, 2d ch.

A. Bigelow, Walpole, 4th.

Pas. 19. Vac. ch. 2. Comm. 3079.

16. Norfolk Association.

J. Codman, do. Dorchester.

Samuel Gile, Milton.

R. S. Storrs, Braintree.

L. Sheldon, Easton. [water.

D. Huntington, N. Bridge-

Jona. Curtis, Sharon.

C. Hitchcock, Randolph, 1st.

J. Perkins, { Braintree,

{ Weymouth.

E. Gay, S. Bridgewater.

D. Brigham, Randolph, 2d.

J. Bent, Weymouth, 1st ch.

F. P. Howland, Hanson.

Aaron Picket, Cohasset.

Pas. 13. Comm. 1427.

17. Taunton Association.

T. Andros, Berkley, 1st ch.

E. Sanford, Raynham.

J. Shaw, Middleboro', 2d ch.

Philip Colby, do. 3d ch.

Erastus Maltby, Taunton.

Alvan Cobb, do. W. ch.

T. M. Smith, Troy, Fall riv.

Thos. Vernon, Rehoboth.

Pas. 8. Vac. ch. 2. Comm. 623.

18. Old Colony Association.

Jona. King, Dartmouth.

S. Holmes, New Bedford.

W. Gould, Fairhaven.

J. Bigelow, Rochester, 1st p.

L. Le Barron, } Rochester.

I. Cobb, } do. 2d.

Ichabod Plaisted, do. 3d p.

Oliver Cobb, do. 4th p.

W. Eaton, Middleboro', 1st.

E. Dexter, Plympton, 1st p.

J. Barrett, Plymouth, 2d p.

F. Freeman, do. 3d p.

B. Whittemore, do. 4th p.

Plummer Chase, Carver.

Pas. 14. Vac. ch. 3. Comm. 1613.

19. Barnstable Association.

J. Davis, Wellfleet.

S. Raymond, Chatham.

J. Sanford, South Dennis.

N. Cogswell, Yarmouth.

E. Pratt, W. Barnstable.

W. Harlow, S. Barnstable.

P. Fish, Marshpee.

S. Shores, E. Falmouth.

B. Woodbury, W. do.

D. L. Hunn, Sandwich.

Pas. 10. Vac. ch. 3. Comm. 1699.

Total in connection, so far as ascer-
tained.

Pastors 239

Vacant churches 30

Communicants 32,844

Ministers, who were for-
merly beneficiaries of the } 90

American Ed. Society }

V. General Association of Connecticut.

Meeting, at Wallingford, on the third Tuesday of June, 1829.—Rev. CALVIN CHAPIN,
do. do., Wethersfield, Rocky-Hill, Register.

1. Hartford North Associa- tion.

J. Hawes, Hartford, 1st ch.
J. Linsley, do. 2d ch.
S. Spring, do. North.
N. Perkins, do. West.
S. W. Whelpley, E. Windsor.
S. Bartlett, Scantic, do.
F. L. Robbins, Enfield.
N. Porter, do. Farmington.
H. Bushnell, do. Northampton.
B. Kellogg, do. 3d p.

I. Porter, Granby, Sal. Bk.

S. Crosby, do. Turkey hill.
A. Linsley, Hartland, East.
N. Gaylord, } do. West.
A. Ferry, } do. West.
A. McLean, Simsbury.
Joel Mann, Suffield.
Joseph Mix, do. West.
H. A. Rowland, Windsor.
J. Bartlett, do. Wintonbury.
S. Clark, Barkhamsted.

Pas. 21. Vac. ch. 2.

2. Hartford South Associa- tion.

R. Robbins, Berlin, Kens.
S. Goodrich, do. Worth'n.
S. H. Riddell, Glastenbury.
J. Allen, do. Eastbury.
D. L. Ogden, Southington.
C. J. Tenney, Wethersfield.
J. Brace, do. Newington.
C. Chapin, do. do. Rocky h.
J. R. Crane, Middletown, 1st.
J. L. Williams, do. upper h.

- E. R. Tyler, do. south ch. H. Benedict, Ridgefield, 1st. Jarius Burt, Canton.
H. Talcott, Chatham. N. Burton, Ridgebury. Pas. 20. Vac. ch. 1.
D. Smith, Stamford.
Pas. 12. Vac. ch. 5. H. Fuller, North Stamford. N. Freeman, Weston, N. Fair.
3. *New Haven West Association.* Sylvanus Haight, Wilton. John Hunter, Fairfield.
L. Bacon, New Haven, 1st. Pas. 12. Vac. ch. 5.
S. Merwin, do. United soc. 7. *Fairfield E. Association.*
E. T. Fitch, do. Yale coll. J. G. Low, Danbury, Bethel.
Joseph Whiting, Cheshire. A. Brundage, Brookfield.
J. E. Bray, do. Prospect. T. Punderson, Huntingdon.
Zeph. Swift, Derby, 1st. A. Eliot, New Milford.
M. Mead, Middlebury. W. Mitchell, Newtown.
Bez'l Pinneo, Milford, 1st. W. C. Kniffen, Reading.
S. W. Stebbins, Orange, 1st. James Kant, Trumbull.
A. Pettengill, { Waterbury, Pas. 10. Vac. ch. 10. Pas. 7. Vac. ch. 4.
Salem. 8. *Windham Association.*
4. *New Haven East Association.* Wm. Gragg, Windham.
T. P. Gillet, Branford, 1st. A. Edson, Brooklyn.
M. Noyes, do. Northford. Philo Judson, Ashford.
S. Dodd, East Haven. R. Torrey, do. Eastford.
A. Dutton, Guilford, 1st. Luke Wood, do. Westford.
Z. Whitmore, N. Guilford. J. R. Wharlock, Canterbury.
S. N. Shepard, Madison. I. G. Rose, do. Westminster.
C. J. Hinsdale, Meriden. Jared Andus, Chaplin.
W. J. Boardman, N. Haven. D. G. Sprague, Hampton.
J. Noyes, Wallingford. R. Whitmore, Killingly.
D. Smith, Durham. A. S. Atwood, Mansfield, 1st.
J. A. Root, N. Branford. James Porter, Pomfret.
Pas. 10. C. Fitch, do. Abington.
5. *New London Association.* D. Dow, Thompson.
A. M' Ewen, New London. J. Fisher, Windham, Scot.
J. Strong, d. d. Norwich, 1st. R. S. Crampton, Woodstock.
B. Barlow, do. Falls. A. Underwood, do. West.
A. Mitchell, Norwich City. S. Backus, do. North.
D. Austin, Bozrah. O. Lane, { Voluntown,
S. Cone, Colchester. { Sterling.
Sam'l Nott, d. d. Franklin. Pas. 19. Vac. ch. 1.
H. Waldo, Griswold. 9. *Litchfield N. Association.*
Seth Bliss, do. Jewett's city. C. Prentice, Canaan, 1st.
Tim. Tuttle, Groton, 1st, 2d. P. Cowles, do. North.
L. Nelson, Lisbon, Newent. W. Andrews, Cornwall, 1st.
Nath. Miner, Montville, 1st. Walter Smith, do. 2d.
A. B. Collins, Preston, 1st. F. H. Case, Goshen.
Eli Hyde, Salem. L. P. Hickock, Kent.
Ira Hart, Stonington. C. Yale, New Hartford.
E. Bell, Lebanon, 1st. R. Emerson, Norfolk.
Erastus Ripley, do. Goshen. L. E. Lathrop, Salisbury.
Pas. 17. Vac. ch. 5. D. L. Perry, Sharon, 1st.
6. *Fairfield W. Association.* F. Gridley, do. Ellsworth.
E. W. Hooker, Fairfield, Gr. F. W. R. Gould, Torrington, 1st.
Ebenezer Platt, Darien. S. J. Mills, { Torrington.
P. Buffett, Greenwich, Stan. E. Goodman, { Warren.
Chauncey Wilcox, do. 1st. Peter Starr, { Warren.
W. Bonney, New Canaan. H. Talcott, {
J. Marsh, Winchester, 1st. F. Beach, do. Winsted.
J. Miller, Burlington.
10. *Litchfield S. Association.*
D. L. Carroll, Litchfield, 1st.
H. Robinson, do. S. Farms.
J. E. Camp, Northfield.
B. F. Stanton, Bethlem.
G. E. Pierce, Harwinton.
Luther Hart, Plymouth.
F. Harrison, Roxbury.
S. Mason, Washington, 1st.
C. A. Boardman, do. N. Pres.
D. O. Griswold, Watertown.
S. R. Andrew, Woodbury, S.
T. L. Shipman, Southbury.
G. L. Brownell, do. North.
N. Smith, do. South Britain.
M. Gelston, Sherman.
Pas. 15. Vac. ch. 2.
11. *Middlesex Association.*
John Marsh, Haddam.
C. Bentley, Chatham, M. H.
T. Stone, do. E. Hampton.
I. Parsons, East Haddam, 1st.
J. Vaill, Hadlyme.
A. King, Killingworth, N.
F. W. Hotchkiss, Saybrook.
A. Hovey, do. Pettipaug.
S. Selden, do. Westbrook.
W. Case, do. Chester.
J. Harvey, Colchester, W. C.
J. Hawes, Lyme, North.
Pas. 12. Vac. ch. 3.
12. *Tolland Association.*
N. Williams, d. d. } Tolland.
Ansel Nash, }
C. Lee, d. d. Marlborough.
L. Hyde, Bolton.
D. Dickinson, Columbia.
C. Booth, Coventry, 1st.
G. A. Calhoun, do. North.
D. Brockway, Ellington.
L. Strong, Hebron, 1st.
C. Nichols, do. Gilead.
W. Ely, Mansfield, North.
W. L. Strong, Somers.
H. Smith, Stafford, 1st.
J. Knight, do. West.
A. Benedict, Vernon.
N. B. Beardsley, Union.
Pas. 16.
- Total in connection, so far as ascertained.
Pastors 171
Vacant churches 38
Communicants, not reported.
Ministers on the above list
who were formerly benefi-
ciaries of the Am. Ed. Soc. } 10

VI. *Evangelical Consociation of Rhode Island.*

Meeting, at East Greenwich, on the second Tuesday of June, 1829.

We are unable to present a complete statistical view of this Ecclesiastical Body; but from such information as we possess, we give the following list of congregational ministers and churches in the State. They are all, we believe, except the first, connected with the Consociation.

James Wilson, Providence.

T. T. Waterman, do. Richmond st. ch.

Isaac Lewis, Bristol.

Wm. Patten, d. d. Newport, 1st ch.

Wm. T. Torrey, do. 2d ch.

Emerson Payne, Little Compton.

Francis Wood, S. S. East Greenwich.

Oliver Brown, South Kingston.

—— King, S. S. Tiverton.

—— Patrick, S. S. Barrington.

—— Barker, S. S. Slatersville.

COMMITTEES

to certify the regular standing of preachers, travelling beyond the limits of the Ecclesiastical bodies, with which they are respectively connected.

General Conference of Maine; Rev. Messrs. Wm. Allen, d. d. Benjamin Tappan, and Asa Cummings.

General Association of New Hampshire; Rev. Messrs. David Sutherland, John H. Church, d. d. Ebenezer Hill, Nathaniel Bouton, Zedekiah S. Barstow, Jacob Cummings, Jonathan Ward, Nathan Lord, d. d. Josiah Prentice, Josiah Webster, and Professor Shurtleff.

General Convention of Vermont; Rev. Messrs. Sylvester Sage, Rufus Cushman, Frederic S. Cannon, Charles Walker, Samuel Goddard, Tilton Eastman, Thomas A. Merrill, Charles White, Chester Wright, Leonard Worcester, Jacob N. Loomis, and Reuben Smith.

General Association of Massachusetts; The names of this Committee are not printed in the minutes for 1828. In 1827 it was composed of Rev. Messrs. Samuel Shepard, d. d. Jonathan L. Pomeroy, Theophilus Packard, d. d. Mark Tucker, Samuel Osgood, Micah Stone, John Nelson, Samuel Austin, d. d. Cyrus Mann, Caleb Blake, Ira Ingraham, David T. Kimball, Justin Edwards, Brown Emerson, Lyman Beecher, d. d. John Codman, d. d. Erastus Maltby, Sylvester Holmes, and Enoch Pratt.

General Association of Connecticut; Rev. Messrs. Nathan Perkins, d. d. Calvin Chapin, d. d. Jeremiah Day, d. d. Matthew Noyes, Joseph Strong, d. d. Daniel Smith, Daniel Dow, James Beach, Luther Hart, Aaron Hovey, and Ansel Nash.

GENERAL SUMMARY.

We have before stated that the documents from which our information is taken, are incomplete. We have no returns from some important districts. A number of ministers and churches, probably from fifty to one hundred, are not associated with either of the Ecclesiastical bodies mentioned above; while there are other ministers, who are employed as public functionaries, in connection with Colleges, Seminaries, and benevolent Societies, who are without pastoral charge, and who, for these reasons, are not so uniformly enumerated, as Pastors.

Making a reasonable allowance for these deficiencies, we give the following estimate of Orthodox Congregationalists in New England, (not including of course Unitarians,) as being nearest to the truth, which our present means of information enables us to furnish.

Ministers, 800. Vacant Churches, 250. Communicants, 115,000.

Of the ministers, about *seventy* were formerly assisted, in a greater or less degree, in obtaining an education for the ministry, by the American Education Society.

DELEGATES TO ECCLESIASTICAL BODIES FOR 1829.

I. By the General Conference of Maine.

	DELEGATES.	SUBSTITUTES.
To the Gen. Assoc. of N. Hamp. for Sept. 1828.	Rev. NOAH EMERSON. Rev. CARLTON HURD.	Rev. J. P. FESSENDEN. Rev. D. D. TAPPAN.
To the Gen. Convention of Verm't, for Sept. 1828.	Rev. FIFIELD HOLT.	Rev. ALLEN GREELY.
To the Gen. Assoc. of Mass.	Rev. JOTHAM SEWALL. Rev. J. W. ELLINGWOOD.	Rev. J. GREENLEAF. Rev. THOMAS ADAMS.
To the Gen. Assoc. Conn.	Rev. E. GILLET, D. D. Rev. S. L. POMEROY.	Rev. D. M. MITCHELL. Rev. ENOS MERRILL.
To the Gen. Assem. of Presb. ch.	Rev. ASA MEAD. Br. WM. LADD.	Rev. WM. ALLEN, D. D. Bro. THOMAS ADAMS.

II. By the General Association of New Hampshire.

To the Gen. Conf. Maine.	Rev. JOHN H. CHURCH, D. D. Rev. BROUGHTON WHITE.	Rev. N. MERRILL. Rev. JACOB SCALES.
To the Gen. Conf. Vermont.	Rev. SETH S. ARNOLD. Rev. DANIEL LANCASTER.	Rev. JOHN LAWTON. Rev. ARCHIBALD BURGESS.
To the Gen. Assoc. Mass.	Rev. S. DANA. Rev. E. HILL.	Rev. BAXTER PERRY. Rev. CALVIN CUTLER.
To the Gen. Assoc. Conn.	Rev. ELI SMITH. Rev. J. FRENCH.	Rev. A. W. BURNHAM. Rev. L. A. SPOFFORD.
To the Evan. Con. R. I.	Rev. DANA CLAYES. Rev. AMOS FOSTER.	Rev. HENRY WOOD. Rev. R. C. HATCH.
To the Gen. Assem. of Presb. ch.	Rev. ISAAC ROBINSON.	Rev. NATHAN LORD, D. D.

III. By the General Convention of Vermont.

To the Gen. Assoc. New Hamp.	Rev. E. H. NEWTON. Rev. REUBEN SMITH.	Rev. JAMES KIMBALL. Rev. JUSTUS W. FRENCH.
To the Gen. Assoc. Mass.	Rev. JOSEPH TRACY, Jr. Rev. J. BUSHNELL.	Rev. C. Y. CHASE. Rev. J. F. McEWEN.
To the Gen. Assoc. Conn.	Rev. JOHN RICHARDS. Rev. WILLARD CHILD.	Rev. O. S. HOYT. Rev. F. E. CANNON.
To the Gen. Assem. of Presb. ch.	Rev. WORTHINGTON SMITH.	Rev. JOHN HOUGH.

IV. By the General Association of Massachusetts.

To the Gen. Conf. Maine.	Rev. ERASTUS MALTBY. Rev. JOHN FISK.	Rev. JONATHAN BIGELOW. Rev. L. F. DIMMICK.
To the Gen. Assoc. N. Hamp. for Sept. 1828.	Rev. SAMUEL GILE. Rev. CYRUS MANN.	Rev. RICHARD S. STORRS. Rev. PHILIP COLBY.
To the Gen. Conv. Vermont, for 1828.	Rev. SAMUEL JUDSON. Rev. WILLIAM EATON.	Rev. T. M. COOLEY. Rev. LUTHER SHELTON.
To the Gen. Assoc. Conn.	Rev. M. C. GAYLORD. Rev. E. PORTER, D. D.	Rev. JOSEPH B. FELT. Rev. D. T. KIMBALL.
To the Evan. Con. R. Island.	Rev. REUBEN EMERSON. Rev. S. OSGOOD, D. D.	Rev. EBENEZER BURGESS. Rev. EBENEZER GAY.
To the Gen. Assem. Presb. ch.	Rev. JAMES BRADFORD. Rev. JOSIAH CLARK.	Rev. L. BEECHER, D. D. Rev. D. HUNTINGTON.

V. By the General Association of Connecticut.

To the Gen. Conf. Maine.	Rev. ERASTUS SCRANTON.	Rev. ABEL McEWEN.
To the Gen. Assoc. New Hamp. for Sept. 1828.	Rev. HARMAN L. VAILL. Rev. LAVIUS HYDE.	Rev. JOSEPH HARVEY. Rev. HERVEY SMITH.
To the Gen. Conv. Vermont, for Sept. 1828.	Rev. EDWARD W. HOOKER. Rev. ROYAL ROBBINS.	Rev. HENRY FULLER. Rev. DAVID L. OGDEN.
To the Gen. Assoc. Mass.	Rev. CYRUS YALE. Rev. S. R. ANDREW.	Rev. ERASTUS CLAPP. Rev. DARIUS O. GRISWOLD.
To the Evan. Con. Rhode Island.	Rev. DAVID SMITH. Rev. AMOS PETTINGILL.	Rev. C. J. HINSDALE. Rev. SAMUEL MERWIN.
To the Gen. Assem. of the Presb. ch.	Rev. ALLEN McLEAN. Rev. T. FUNDERSON. Rev. SAMUEL BACKUS.	Rev. JOEL HAWES. Rev. ABNER BRUNDAGE. Rev. ANSON S. ATWOOD.

PRESBYTERIANS OF THE UNITED STATES.

The General Assembly of the Presbyterian Church contains sixteen Synods, and ninety Presbyteries. Meeting on the *third Thursday* in May, 1829, at Philadelphia. Rev. EZRA STILES ELY, D. D. Stated Clerk, No. 144 South Second St., Philadelphia.

Explanatory Note. The following list is prepared, chiefly, from the Statistical Tables and Presbyterian Register, printed with the minutes of the General Assembly for 1828. Where recent and more correct information has been received, we have inserted it. The ministers having a *pastoral charge*, are separated from those who are employed as public functionaries, stated supplies, or who are without pastoral charge, by a line, the former being put *first*. Clerks of Presbyteries are in *Italics*. Whenever the post office address differs from the name of the church or place, with which the person referred to is connected, it is added in *Italics*. The number of Ministers, Licentiates, churches, and communicants is given under the Presbyteries to which they respectively belong. The names of a few ministers, will be found to have been previously inserted under the head of Congregationalists. They may however, in general be distinguished by being connected with congregational churches. C. ch. stands for Congregational church; S. ch. Seceder church; W. ch. Welch church; I. ch. Independent church. In every instance, the *state* to which a minister belongs is to be understood as being the same with the Presbytery with which he is connected, *unless a different state is mentioned*.

I. Synod of Albany.

1. Presbytery of Londonderry, N. H.

Wm. Miltimore, C. ch. Fal-mouth, Me.
E. P. Bradford, N. Boston.
Calvin Cutler, Windham.
J. M. Whiton, Antrim.
E. L. Parker, Derry.
Peter Holt, Peterborough.
W. K. Talbot, W. Notting-ham, *Peterborough*.
Z. S. Barstow, C. ch. Keene.
Thom. Savage, Bedford.

S. Morse, Bradford, Mass.
Jon. Brown, Londonderry.
David M'Gregore, Bedford.
Sam. Harris, Windham.
John Sherer, Litchfield.
Clement Parker, Chester.

M. 15. L. 1. Ch. 10. Comm. 1349.

2. Presbytery of Newburyport, Mass.

Alonzo Phillips, Princeton.
W. Williams, C. ch. Salem.
James Sabine, Boston.
J. Miltimore, C. ch. Newburyport.
Gardner B. Perry, C. ch. E. Bradford.
D. Dana, D. D. Newburyport.
M. C. Searle, C. ch. Grafton.
George C. Beckwith, C. ch. Lowell.
J. Proudfit, Newburyport.
M. Welch, Newburyport.
Benj. H. Pitman, Salem.

Charles Fitch.

M. 12. L. 1. Ch. 6. Comm. 612.

3. Presbytery of Champlain, N. Y.

Ashbel Parmelee, Malone.
Henry Slater, Jay.
Silas Wilder, Lewis.
Moses Chase, Plattsburg.
J. J. Gilbert, Beekmantown.
Sam. Marsh, Mooers.

F. Halsey, Plattsburg.

James Johnson, do.
Reuben Armstrong, Lewis.
Jacob Hart, Constable.
Asa Messer, Sar. Springs.
H. Boynton, Plattsburg.
S. L. Crosby, Ft. Covington.
Joseph Butler, Bombay.
Oren Brown, West Port.
Moses Parmelee, Bangor.

M. 16. L. 1. Ch. 12. Comm. 531.

4. Presbytery of St. Lawrence, N. Y.

N. Dutton, C. ch. Champion.
D. Spear, C. ch. Rodman.
James Sandford, Oxbow.
P. Camp, Lowville 1st, *Stow's Square*.
George S. Boardman, Watertown.
D. Kimball, Martinsburg.
A. W. Platt, Rutland.
John Sessions, Adams.
J. A. Clayton, Ellisburg.

James Murdock, Leyden.

Isaac Clinton, Lowville.

Enos Bliss, Lorraine.

Sam. F. Snowden, Sackett's Harbour.

D. Nash, Lewisville.

W. B. Stow, Flat Rock.

Reuel Kimball, Leyden.

A. L. Crandall, Denmark 1st *Copenhagen*.

J. Burchard, Sackett's Harb.
James B. Ambler.

M. 19. L. 1. Ch. 25. Comm. 1771.

5. Presbytery of Ogdensburg, N. Y.

W. Taylor, S. ch. Madrid.
H. S. Johnson, Canton.
J. M'Auley, S. ch. Hebron.
James Douglass, Lisbon.
Ova P. Hoyt, Potsdam.
R. C. Hand, Gouverneur.
R. Pettibone, C. ch. Hopkinton.

Ambrose Porter, Massena.
James Rogers, Hammond.
Sol. Williams, Massena.
M. Ordway, Parishville.
Thos. Kennon, De Kalb.
M. 12. Ch. 10. Comm. 861.

6. Presb. of Oswego, N. Y.

O. Ayer, Camden, *S. Creek*.
Sam. Swezey, Florence.
David R. Dixon, Mexico.
James Abell, Oswego.

W. Williams, New Haven.
Oliver Leavitt, Volney.
J. Alexander, Annsville.
C. Lewis, Constantia.
Geo. Freeman, Richland.

M. 9. Ch. 19. Comm. 1361.

7. *Presb. of Oneida, N. Y.*

Israel Brainerd, Verona.
Moses Gillett, Rome.
Noah Coe, New Hartford.
C. Bushnell, Mt. Vernon.
John Frost, Whitesborough.
Sam. C. Aikin, Utica.
Alpha Miller, Bridgewater.
W. Goodell, Holland Patent.
Sam. W. Brace.
D. C. Hopkins, Sangerfield,
Kirkland.
A. Crane, Westmoreland.
R. Everitt, W. ch. Utica.
E. Roberts, W. ch. Steuben.
G. Spaulding, C. ch. Madison.
J. Miner, New Stockbridge.
Whitesborough.

Orin Catlin, Union.
P. V. Bogue, C. ch. Hanover.
Alex. Conkey, Utica.
John Waters, Russia.
James Eells, Westmoreland.
E. Beardsley, C. ch. Morris
Flats.
Oliver Whitmore, Trenton.
J. Churchill, Sangerfield.
H. Davis, D. D. Ham. Coll.
Clinton.
John Monteith.
S. W. Barritt, Western.
David Chassell, Fairfield.
Henry Hotchkiss, do.
E. Burchard, New Hartford.
Ira Manly, Boonville.
J. Allen, New Hartford.
H. Norton, do.
Charles G. Finney.
N. S. Smith.
James Boyle.
Hiram Kellogg.
G. W. Gale, Kirkland.
Lumond Wilcox, Reimsen.
Ashbel S. Wells.

David Kendall.
M. 43. L. 8. Ch. 30. Comm. 3908.

8. *Presb. of Otsego, N. Y.*

J. Smith, Cooperstown.
H. B. Bogue, Butternuts,
Gilbertsville.
J. H. Prentice, Hartwick,
W. Hartwick.
J. C. How, Springfield.

M. 4. Ch. 12. Comm. 1190.

9. *Presbytery of Albany.*

S. Hoosack, D. D. Johnstown.
L. Armstrong, Northampton.
E. Yale, Kingsborough.
C. Knight, Duaneburg.
T. Halliday, Onesquithaw,
New Scotland.
J. Chester, D. D. Albany.
S. Nott, jr. E. Galway.
H. R. Weed, Albany.
Reuben Smith, do.
J. Alburts, do.
T. S. Wickes, Greenbush.
J. V. Henry, Ballston Spa.
J. Clancy, Charlton.
J. Blatchford, Stillwater.
M. Smith, Rensselaerville.
E. W. Goodinan, Springfield,
Vt.
J. Judson, Buck, Knox.
G. Morgan, Johnstown.
J. Wood, Amsterdam.
E. Mason, Schenectady.
H. Benedict, W. Galway.
S. Center, Moreau.
A. Garrison, Ballston Spa.
E. Nott, D. D. Pres. Un. Col.
J. Sweetman, Charlton.
William Blain, Malta.
L. S. Rexford, Carlisle.
S. W. Whelpley, C. ch. E.
Windsor, Conn.
William Bacon, Albany.
L. Lyons, Courtland Villa.
J. K. Davis, Fonda's Bush.
Garret F. Hallenback.
J. Hulburt, New York city.
Nathan Hoyt.

H. P. Goodrich, Prof. Un.
Theol. Sem. Va.
John Nott, Schenectady.
J. R. Boyd, Brownville.
J. Steele, C. ch. Castleton, Vt.
Jer. Wood, Mayfield.

M. 39. L. 4. Ch. 33. Comm. 4522.

10. *Presb. of Troy, N. Y.*

Samuel Tomb, Salem.
J. Kennedy, Whitehall.
N. S. Prime, Cambridge.
N. S. S. Beman, Troy.
E. Cheever, Waterford.
Mark Tucker, Troy.
R. K. Rogers, Sandy Hill.
T. Fletcher, Scaightecoke
Point.
E. A. Beach, Stephentown.
S. Lyman, Pittstown.
John B. Shaw, Hartford.
A. Savage, jr. Granville.
Samuel W. May, Hoosack.

Alva Day, Hebron.
Ezra D. Kinne, Sandlake.
John Hendricks.

M. 16. Ch. 24. Comm. 2401.

11. *Presbytery of Columbia, N. Y.*

D. Porter, D. D. Catskill.
S. Churchill, New Lebanon.
Azariah Clark, Canaan.
T. Woodbridge, Green river.
A. Somers, N. Marlboro', Ma.
Daniel Beers, Cairo.
S. Woodbridge, Greenville.
William Chester, Hudson.
C. H. Goodrich, Windham.
F. Shipherd, Pawlet, Vt.
Calvin Durfee, Hunter.
Thomas Kendall.
Archibald Basset, Hudson.
J. T. Benedict, Chatham.
H. B. Stimson, Windham.
Joel Osborne, Spencertown.
John Morse.
Egbert Roosa, Masonville.
William Porter.
Henry White.

M. 20. L. 3. Ch. 13. Comm. 1344.

II. *Synod of New York.*

12. *Presb. of Hudson, N. Y.*

M. Baldwin, Scotchtown.
Charles Cummings, Florida.
A. Thompson, Greenbush,
Rockland co.
Daniel Crane, Chester.
Ezra Fisk, D. D. Goshen.
Artemas Dean, do.
Samuel Pelton, Hempstead.

Wm. Timlow, Amity.
R. W. Condit, Montgomery.
J. Arbuckle, Blooming-grove.
Ed. Downer, Mt. Hope.
H. M. Koontz, Hopewell.

John Boyd, Monroe.
Thomas Grier, Milford.
Daniel Young.

G. Stebbins, Middletown.
J. Dickinson, Sing Sing.
Robert Ray.
J. Russell, Mt. Pleasant, Pa.
M. 19. L. 3. Ch. 25. Comm. 2546.

13. *Presb. of North River.*

J. Clark, Pleasant valley.

- J. Johnston*, Newburgh.
E. Price, Wappinger's crk.
J. J. Estrom, Marlborough.
J. H. Thomas, New Windsor.
A. Bronson, Amenia.
Jacob Green, Bedford.
S. Saunders, S. Salem.
R. S. Armstrong, Fed. Cor.
Jared Dewing, Fishkill.
A. Welton, Poughkeepsie.
A. O. Stanebury, South E.
R. Wynkoop, Yorktown.
- H. Daggett*, Cornwall, Ct.
T. Picton, New York city.
C. F. Butler, Bedford.
W. I. Bradford, German.
J. B. Fisk, New Windsor.
A. Halsey, Philadelphia, Pa.
 M. 19. Ch. 22. Comm. 1741.
14. *Presb. of Long Is. N. Y.*
Z. Green, Brookhaven.
J. Hunting, I. ch. Southold.
Jonathan Robinson.
E. Phillips, Easthampton.
J. D. Gardner, Sag-Harbour.
Ezra King, Middletown.
P. H. Shaw, Southampton.
A. Francis, Bridgehampton.
- Joshua Hart*.
A. Luce, Westhampton.
Richard F. Nicoll.
J. Pillsbury, Smithtown.
N. B. Cook, Fresh Pond.
Phineas Robinson.
 M. 14. L. 2. Ch. 16. Comm. 952.
15. *Presb. of New York.*
S. N. Rotwan, D. D. 8th, city
 New York.
G. Spring, D. D. Brick, do.
R. M. Cartee, Canal st. do.
S. H. Cox, D. D. Laight st.
E. W. Baldwin, 7th do.
Ward Stafford, do.
T. M' Auley, D. D. Rutgers st.
M. Bruen, Bleecker st. do.
W. W. Phillips, D. D. 1st do.
W. Patton, Central ch. do.
T. E. Vermilye, Vandewater.
C. Mason, Cedar st. do.
A. G. Frazier, Tabernac. ch.
C. Webster, Hempstead.
J. Goldsmith, Newtown.
J. Sanford.
J. H. Legget, Peekskill.
E. W. Crane, Jamaica.
J. W. Wickham, W. Farms.
G. Bourne, Quebec, C. ch.
 L. Canada.
- J. S. Christmas*.
I. Purkiss, La Prairie, L. Can.
W. P. Kuypers, Jamaica.
Loring D. Dewey.
Samuel E. Cornish.
Albert Judson.
C. Long, White Plains.
A. Peters, Sec. A. H. M. S.,
 N. Y. city.
G. Barreth, Chap. of St. Pris.
 Sing Sing.
 M. 29. L. 6. Ch. 24. Comm. 5921.
16. *Second Presb. of N. Y.*
J. M'Elroy, N. York city,
 Scotch ch.
W. Monteith, do. Pearl st.
W. D. Snodgrass, do. Mur-
 rey st.
N. Brown, Huntington.
E. K. Maxwell, Delhi.
- John Mason*, D. D.
John Mulligan, New Bruns-
 wick, N. J.
Wm. Bayse, Missionary.
Wm. M'Insey, do.
Wm. Cahone, do.
 M. 10. L. 5. Ch. 6. Comm. 1097.

III. Synod of New Jersey.

17. *Presb. of Newark, N. J.* *J. M'Dowell*, D. D. Elizabeth-
 town.
S. Grover, C. ch. Caldwell.
A. Hillyer, D. D. Orange.
A. Condit, Hanover.
S. Fisher, D. D. Patterson.
B. King, Rockaway.
J. Ford, Parsippany.
G. N. Judd, Bloomfield.
E. Allen, Wantage.
J. T. Russel, 3d ch. Newark.
Enos A. Osborn, Berkshire
 Valley.
P. C. Hay, 2d ch. Newark.
J. Tuttle, Pompton.
P. Canouse, Succasunna.
W. T. Hamilton, 1st Newark.
J. S. Olcott, Jersey city.
- J. D. Burgen*, Bottle Hill.
W. Gray, Springfield.
J. Bryant, Randolph, Mt.
 Freedom P. O.
D. Magie, Elizabethtown.
A. Williamson, Chester.
W. B. Barton, Woodbridge.
H. W. Hunt, Woodbridge,
 N. Brunswick. [dence.]
J. B. Hyndshaw, New Provi-
 Albert Barnes, Morristown.
D. H. Johnson, Mendham.
Alfred Chester, Rahway.
Edwin Holt, Westfield.
- Eli Meeker*. [Va.
M. Osborn, Charlotte, Ct. H.
Lewis Bond, Plainfield.
Joseph M. Ogden, Kingston.
John D. Paxton, Missionary.
Joel Campbell.
N. A. Wilson, Perth Amboy.
- David Comfort*, Kingston.
Isaac V. Brown, Lawrence.
E. F. Cooley, 1st ch. Trenton.
S. C. Henry, Cranberry.
P. O. Studdiford, Lamberts-
 ville.
H. Perkins, Allentown.
J. H. Jones, N. Brunswick.
Benj. Ogden, Pennington,
 Hopewell.
John Smith.
D. Deruelle, Dutch Neck.
- S. Miller*, D. D. Theol. Sem.
 Princeton.
A. Alexander, D. D. Theol.
 Sem. Princeton.
C. Hodge, Theol. Sem. do.
J. Carnahan, D. D. N. Jer-
 sey Coll. Princeton.
L. Halsey, do. do.
J. M'Lean, do. do.
C. S. Stewart, late Miss. at
 Sand. Is.
J. D. Tyler, Trenton.
J. F. Halsey, Princeton.
W. H. Woodhull, Upper Free-
 hold, Heightstown.
C. S. Arms, Middletown, Pt.
P. J. Gulick, Miss. Sand. Is.
18. *Presbytery of Elizabeth-
 town, N. J.*
S. Thompson, Conn. Farms,
 Union P. O.
19. *Presbytery of N. Bruns-
 wick, N. J.*
G. S. Woodhull, Princeton.
- M. 21. L. 9. Ch. 19. Comm. 4000.
 M. 21. L. 4. Ch. 17. Comm. 3488.

R. Baird, Princeton.
M. 24. L. 12. Ch. 18. Comm. 1803.

20. *Presbytery of Newton,
N. J.*

H. W. Hunt, Perryville.
J. Campbell, Hackettstown.
J. Kirkpatrick, Ringoes.
J. L. Shafer, Newton.
J. R. Castner, Ashbury.
J. F. Clark, Flemington.
J. Talmadge, Centreville.
J. C. Vandervoort, Basking-
ridge.

L. F. Leak, Harmony.
B. J. Love, Johnsonsburg.
J. Gray, Easton, Pa.
W. W. Blauvelt, German-
town.

A. Heberton, Bath, Pa.

Garner A. Hunt.
W. B. Sloan, Bloomsbury.
H. W. Hunt, jr. Perryville.
M. 16. Ch. 31. Comm. 3069.

21. *Presb. of Susquehanna,
Penn.*

C. Gildersleeve, Wilkesbarre.

O. Hill, Nanticoke, *Union
P. O., N. Y.*
Burr Baldwin, Montrose.
Chs. Thompson, Dundaff.

Joel Chapin, Hopbottom.
Eben. Kingsbury, Harford.
Timothy R. Jones, Wells.
Salmon King, Warren.
Menasseh M. York, Wysox.
J. Wood, Portsmouth, Ohio.
John Rhoads, N. Moreland.
Isaac W. Platt, Athens.
L. Richardson, Harford.

M. 13. Ch. 30. Comm. 1110.

IV. *Synod of Geneva.*

22. *Presbytery of Chenango,
N. Y.*

John M. Babbit, Windsor.
Asa Donaldson, Guilford.
Dan. Waterbury, Franklin.
Elijah D. Wells, Oxford.
Luther Clark, Plymouth.
A. Eggleston, Coventryville.

Seth Burt, Coventry.
John B. Hayt, Green.
Egbert Roosa, Masonville.
Sayres Gasley, Oxford.
Nathan Gould, Smithville.

M. 11. L. 1. Ch. 11. Comm. 763.

23. *Presbytery of Cortland,
N. Y.*

John Keep, Homer.
Samuel T. Mills, Smithfield.
J. Brown, d. d. Cazenovia.
Caleb Clark, Truxton.
Richard S. Corning, Otisco.
Abner P. Clark, Preble.

Joshua Leonard, Truxton.
John Lord, do.
E. I. Leavenworth, Lincklaen.
Matth. Harrison, Harrison.
Hugh M. Boyd.
D. S. Morse, Georgetown.

M. 12. Ch. 15. Comm. 1721.

24. *Presbytery of Onondaga,
N. Y.*

T. Baldwin, Pompey.
Ira M. Olds, Lenox.
E. S. Barrows, 1st, Pompey.
W. Thatcher, Onondaga.
Ralph Cushman, Manlius.
John W. Adams, Syracuse.
George W. Elliot, Lenox.

Hezekiah N. Woodruff.

Roger Adams, Lenox.
Martin Powell.
Hutchens Taylor, Camillus.
C. Johnston, Chetanengo.
J. Burbank, Onondaga.
Daniel Marsh, Manlius.
S. I. Porter, New Lisbon.
Oren Hyde, Chetanengo.

M. 16. L. 3. Ch. 21. Comm. 1687.

25. *Presbytery of Cayuga,
N. Y.*

Jeremiah Osborn, Candor.
Levi Parsons, Marcellus.
D. C. Lansing, d. d. Auburn.
Seth Smith, King's Fer. P. O.
William Wisner, Ithaca.
William Johnson, Scipio.
Samuel Robertson, Dryden.
Peter Lockwood, jr. Che-
nango Point.
M. Ford, *Westville P. O.*
A. M'Cowan, Skeneateles.
M. Pomeroy, *Cayuga P. O.*
Robert W. Hill, Ira.
John W. Ward, Union.
George Rudd, Scipio.
Aaron Putnam, Oswego.
Timothy Stow, Elbridge.

James Richards, d. d. Theol.
Sem. Auburn.
Matthew La Rue Perrine,
d. d. Th. Sem. Auburn.

Henry Mills, do.
Samuel Parker, Ithaca.
Abner Benedict, Genoa.
Jephthah Poole, Auburn.
Oliver Eastman, do.
J. H. Hough, Weedsport.
A. K. Buel, Ludlowville.
H. Foote, Kingston, U. C.
Geo. Taylor, Sempronius.
John Smith, Geneva.
Edw. Fairchild, Otsego.

M. 30. L. 10. Ch. 43. Comm. 3357.

26. *Presb. of Geneva, N. Y.*

F. Pomeroy, E. Palmyra.
J. Merrill, N. Junius.
H. P. Strong, Phelps.
H. Aetell, d. d. Geneva.
I. Flagler, N. Romulus.
J. H. Carl, Trumansburg.
B. F. Pratt, Galen.

A. D. Layne, Waterloo.
J. Brackett, Rushville.
A. D. Eddy, C. ch. Canan-
daigua.

T. Lounsbrough, Ovid.
A. C. Campbell, Newark.
Lucas Hubbell, Lyons.
M. Barton, Romulus.
William Todd, Benton.
E. N. Nichols, Hector.
J. S. Spencer, C. ch. North-
ampton, Mass.

E. Johns, Canandaigua.
Jesse Townsend, Sodus.
R. Williams, Elmira.
Josh. Lane, Jerusalem.
William Clark, Port Bay.
C. Mosher, N. Junius.
Richard Andrews.
Benjamin Bailey.
H. Dwight, Geneva.
Stephen Porter, Palmyra.
B. B. Stockton, Auburn.
E. Chapin, Waterloo.
L. North, Palmyra.
A. G. Orton, Seneca Falls.
Chauncey Eddy, Penn Yan.
Benjamin B. Smith.

M. 33. Ch. 31. Comm. 3161.

27. *Presb. of Bath, N. Y.*

David Higgins, Bath.
J. H. Hotchkiss, Prattsburg.
R. Hubbard, Dansville Vil.
S. White, Harpending's cor.
Moses Hunter, Angelica.

J. Crawford, Wayne.	Reuben Hurd, Angelica.	G. Hornell, Miss. at Mack.
B. Hotchkiss, Pultney.	S. Hubbard, Centreville.	Station, M. T.
D. Harrowan, Lindsleytown.	Lyman Basset, Howard.	M. 15. L. 3. Ch. 25. Comm. 1180.
Henry Ford, Lisle.	S. Clary, Prattsburg.	
	E. Lathrop, Elmira.	

V. *Synod of Genesee.*

28. <i>Presb. of Ontario, N. Y.</i>	George G. Sill, Rochester.	D. M. Smith, Lewiston.
J. B. Whittlesey, Avon.	Stephen V. R. Barnes.	Win. F. Curry, Lockport.
J. Steele, E. Bloomfield.	M. 12. L. 3. Ch. 16. Comm. 1154.	Andrew Rawson, Albion.
Warren Day, Richmond.		E. Everett, Gaines.
Norris Bull, Genesee.	30. <i>Presb. of Genesee, N. Y.</i>	David Pratt, do.
J. Barnard, jr. Lima.	A. Dennoon, Caledonia.	A. Kent, Lockport.
J. Stow, Livonia.	Joseph Myers, Le Roy.	Will. Johnson, Barre.
S. C. Brown, W. Bloomfield.		M. 8. Ch. 13. Comm. 340.
John Lindsley, Nunda.	David Fuller, York.	
A. S. Collins, E. Bloomfield.	Timothy Clark, Le Roy.	32. <i>Presb. of Buffalo, N. Y.</i>
E. Fitch, D. D. W. do.	H. Wallace, Pembroke.	Samuel Leonard, Evans.
Reuben Parmelee, Victor.	W. Lyman, D. D. China.	Isaac Eddy, Jamestown.
Silas Pratt, Brighton.	John Eastman, York.	Isaac Oakes, Westfield.
M. 12. L. 1. Ch. 18. Comm. 1064.	E. Chapin, Waterloo.	W. Wilcox, Cold Spring.
29. <i>Presbytery of Rochester, N. Y.</i>	A. P. Brown, Moscow.	E. Mason, Sheridan.
Herman Halsey, Bergen.	A. Parmelee, Scottsville.	
J. Penny, Rochester, 1 ch.	E. S. Hunter, Middlebury	J. P. Baldwin, E. Aurora.
A. Sedgwick, C. ch. Ogden.	Village.	T. S. Harris, Miss. at Ind.
W. James, Rochester, 2d ch.	Johnson Baldwin, York.	Stations.
Joel Parker, do. 3d ch.	Calvin Wait.	Jabez B. Hyde, Eden.
George Coan, Riga.	L. B. Sullivan, Byron.	Ira Dunning, Buffalo.
	E. M. Spencer, Springville.	Matthew Dutton, do.
	Charles Whitehead.	M. P. Squier, Sec. Geneva
	Norman M'Leod.	Agency, A. H. M. Soc.
	M. 17. L. 1. Ch. 25. Comm. 954.	Geneva.
Chauncey Cook, Parma.	31. <i>Presb. of Niagara, N. Y.</i>	David Remington, Buffalo.
A. Foreman, Genesee.	George Colton, Royalton.	M. 13. Ch. 30. Comm. 1103.
Josiah Pierson, Bergen.		

VI. *Synod of Philadelphia.*

33. <i>Presb. of Philadelphia, Penn.</i>	T. J. Briggs, Frankford.	B. F. Hughes, N. York city.
E. Osborn, Fairfield, N. J.	Charles Hyde, Doylestown.	M. 36. L. 13. Ch. 42. Comm. 6743.
J. P. Wilson, D. D. Philadelphia, 1st.	B. Hoff, Bridgeton.	34. <i>Presb. of Newcastle, Del.</i>
W. Latta, Gr. Valley and	John Burt, Salem.	S. Martin, D. D. Chanceford,
Charleston, E. Whiteland.	S. Lawrence, Greenwich, N. J.	Pa.
G. C. Potts, Philadelphia 4th.	C. W. Nassau, Norristown.	E. Dickey, D. D. Oxford, Pa.
Ezra Stiles Ely, D. D. do. 3d.	A. M'Farland, Deerfield, N. J.	J. M'Graw, D. D. Rising sun
James Patterson, do. N. L.	Alvan H. Parker, Cape May,	P. O. Md.
W. M. Eagles, do. 7th.	Cold Spring, N. J.	S. Bell, St. Georges.
J. H. Kennedy, do. 6th.		R. Graham, N. Lond. Cr.
James Smith, do.	A. Green, D. D. LL. D. Phil-	Roads, Pa.
Alex. Boyd, Newtown.	adelphia.	R. White, Fagg's Manor,
J. F. Grier, D. D. Reading.	B. Carl, Bridgeton, N. J.	Cochranville, Pa.
G. W. Jauvier, Pittsgrove,	J. J. Janeway, D. D. Theol.	J. Latta, Black Horse P. O.,
N. J.	Sem. Alleghany town.	Pa.
R. B. Belville, Neshaming,	J. Rooker, Germantown.	A. K. Russell, Hd. of Chris-
Hartsville.	J. W. Scott, Philadel. 9th.	tiana, Newark.
G. Chandler, Kensington.	W. Ramsay, do. Southwark.	S. Boyer, Columbia, York,
R. Steele, Abington.	A. H. Dashiell, Philadelphia,	Pa.
J. Smith, Rockland, Chester.	Mariner's ch.	Jos. Barr, Sandersburg, Pa.
W. L. M'Calla, Philadelphia,	T. Eustace, Philadelphia.	S. Parke, Peach Bottom, Pa.
8th.	S. Scovel, Woodbury, N. J.	John N. C. Grier, Forks of
	J. W. Grier, Chap. U. S.	Brandywine, Pa.
	Navy, Morgantown.	

- E. W. Gilbert, Wilmington. J. Lawrie, D. D. Washington city. R. Kennedy, M'Konellsburg. A. Babbitt, Salisbury, Pa. I. Weller, Williamsport, Md. W. Ashmead, Lancaster, Pa. E. Harrison, Alexandria. J. Baber, Hancock, Md. O. Douglass, Marietta, Pa. W. C. Walton, do. M. 27. L. 4. Ch. 41. Comm. 4551. T. Love, Lower Brandywine, Pa. R. Post, Washington city. 39. *Presbytery of Huntingdon, Pa.* A. G. Morrison, Doe Run, Unionville, Pa. D. Baker, I. ch. Savannah, Geo. J. N. Campbell, Georgetown. W. Stuart, Sinking Creek. John Coulter, Tuscarora. J. Hutchinson, Mifflintown. J. Galbraith, Franklintown. George Gray, Aughwick. James Linn, Bellefonte. J. Thompson, Alexandria. J. S. Woods, Lewistown. Sam. Hill, Sinking Valley. John Peebles, Huntingdon. G. Bishop, Pike and Clearfield. James H. Stewart, E. and W. Kishacoquillas, Lewistown. M. 12. L. 1. Ch. 31. Comm. 2638.
35. *Presb. of Lewes, Del.* J. Snodgrass, Hanover. W. Paxton, D. D. Millerstown. R. Cathcart, D. D. York. D. Denny, Chambersburg. Josh. Williams, Newville. D. M'Conaughy, Gettysburg. A. A. M'Ginley, Fannettsburg. H. R. Wilson, Shippensburg. John Moody, Middlespring, Shippensburg. J. R. Sharon, Paxton. J. Buchanan, Greencastle. D. Elliott, Mercersburg. R. S. Grier, Emmettsburg. J. M'Knight, Rocky Spring, Chambersburg. G. Duffield, Carlisle. W. R. De Witt, Harrisburg. J. Williamson, Silver Spring, Hogstown. J. Niblock, Mouth of Juniata. J. M. Olmstead, Landisburg. Mat. L. Fullerton, Hagerstown. M'Knight Williamson, Dickinson, Carlisle. Dan. M'Kinley, Bedford.
36. *Presb. of Baltimore, Md.* J. Glendy, D. D. Baltimore 2d. J. Breckenridge, do. 2d. W. Nevins, do. 1st. G. Morrison, Bethel, Baltimore. [Deposit. W. Finney, Churchville, Pt. T. Osbourn, Baltimore, 3d. Enoch Matson. S. Knox, Fredericktown. N. Patterson, Itinerant Pr. Austin O. Hubbard. M. 10. L. 6. Ch. 7. Comm. 926.
37. *Presb. of the District of Columbia.* S. B. Balch, D. D. Georgetown. W. Neill, D. D. Pres. Dick. Coll. Carlisle. A. M'Clelland, Prof. Dick. Coll. R. Kennedy, M'Konellsburg. I. Weller, Williamsport, Md. J. Baber, Hancock, Md. M. 27. L. 4. Ch. 41. Comm. 4551. 39. *Presbytery of Huntingdon, Pa.* W. Stuart, Sinking Creek. John Coulter, Tuscarora. J. Hutchinson, Mifflintown. J. Galbraith, Franklintown. George Gray, Aughwick. James Linn, Bellefonte. J. Thompson, Alexandria. J. S. Woods, Lewistown. Sam. Hill, Sinking Valley. John Peebles, Huntingdon. G. Bishop, Pike and Clearfield. James H. Stewart, E. and W. Kishacoquillas, Lewistown. M. 12. L. 1. Ch. 31. Comm. 2638. 40. *Presbytery of Northumberland, Pa.* John Bryson, Warrior Run, Milton. J. B. Patterson, Danville. T. Hood, Buffalo, Lewisburg. John H. Grier, Pine Creek, Jersey Shore. W. R. Smith, Northumberland. G. Junkin, Pennial and Shiloh, Milton. Joseph Painter, Lycoming, Williamsport. D. Kirkpatrick, Mifflinburg, Milton. S. Henderson, Danville. W. B. Montgomery, Miss. to the Gr. Osages. D. M. Barber, Jersey Shore. J. W. Moore, Miss. to Lit. Rock, Ark. Nathaniel Todd. M. 13. L. 3. Ch. 20. Comm. 1392.

VII. *Synod of Pittsburg.*

41. *Presb. of Allegheny, Pa.* H. May, Franklin. M. 9. Ch. 24. Comm. 1525. Thos. Anderson, Franklin. David M'Kinney, Erie. Abraham Boyd, Butler. C. Riggs, Scrubgrass Furnace. R. Bracken, Harmony. John Redick, Freeport. John Core, Hulinsburg. John Munson, Harlinsburg. John Coulter, Butler. T. Alden, Meadville. B. Marcy, Rockdale. P. Chamberlain, Springfield. M. 12. L. 1. Ch. 30. Comm. 1344.
42. *Presbytery of Erie, Pa.* A. Chase, Oil Creek. Sam. Tait, Mercer. Johnston Eaton, Fairview. Giles Doolittle, Northeast. Ira Condit, Georgetown. Wells Bushnell, Meadville. A. M'Cready Wattsburg. 43. *Presb. of Hartford.* T. E. Hughes, Greensburg, Pa. James Satterfield, Sharon, Pa.
- Rob. M'Garrah, Lawrenceburg.

- W. Woods, New Bedford, Pa. S. M'Farren, N. Alexandria. J. Hervey, Wheeling, Va.
 C. Vallandigham, New Lisbon, Ohio. J. H. Agnew, Uniontown. S. Reed, Cross Roads.
 Rob. Semple, New Castle, Pa. J. Power, D. D. Mt. Pleasant. John Stockton, Cross Creek Village.
 J. Wright, Poland, Ohio. J. W. Henderson, Indiana. C. Longhran, Sparta.
 W. Reed, Fulkstown, Ohio. N. R. Snowden, Kittaning.
 W. M'Lean, Beaverstown, Pa. D. Barclay, Jefferson. Wm. Wylie, Wheeling, Va.
 R. Dilworth, Greensburg, Pa. M. 23. L. I. Ch. 43. Comm. 4294. A Wylie, D. D. Washington.
 Richard Brown.
 Joshua Beer, Brown, Pa. 45. *Presbytery of Steubenville, Ohio.* M. 11. L. 7. Ch. 17. Comm. 2062.
 N. Harned, Youngstown, Ohio.
 M. 11. Ch. 26. Comm. 2490.
44. *Presb. of Redstone, Pa.*
 W. Speer, Greensburg.
 F. Laird, Murraysville.
 Rob. Johnson, Rehoboth, Gamels, S. C.
 A. G. Fairchild, N. Geneva.
 J. Graham, Reula, Pittsburgh.
 J. Guthrie, Uniontown.
 W. Johnson, Brownsville.
 John Reed, Indiana.
 A. Brooks, French Creek.
 Jesse Smith, Indiana.
 G. Vanemon, Jefferson.
 A. O. Patterson, Mt. Pleasant.
 T. Davis, Blairsville.
 Jos. Harper, Saltsburg.
 S. Swan, Ligonier.
 A. M'Candless, Stewartstown.
 J. H. Kirkpatrick, Harmony.
46. *Presb. of Washington, Pa.*
 J. Anderson, St. Clairsville.
 J. Robertson, Centreville.
 John Rea, Cadiz.
 Thomas Hunt, Richmond.
 Salmon Cowles, Uniontown.
 C. C. Beatty, Steubenville.
 Wm. Wallace, Moorfield.
 J. C. Tidball, Knoxville.
 Alex. Cook, Richmond.
 Wm. M'Millan, N. Athens.
 J. Cozad, Wellsburg, Va.
 Dan. M'Intosh, Steubenville.
 M. 12. Ch. 24. Comm. 1972.
47. *Presbytery of Ohio, Pa.*
 J. M'Millan, D. D. Canonsburg.
 S. Ralston, D. D. Parkison's Fe.
 William Woods, Bethel.
 F. Herron, D. D. Pittsburg.
 Joseph Stockton, do.
 Robert Patterson, do.
 Thomas D. Baird, do.
 Elisha P. Swift, do.
 William Jeffery, do.
 Wm. J. Frazer, do.
 Moses Allen, Racoon P. O.
 R. M. Laird, Montour.
 R. Rutherford, Economy.
- Joseph Patterson, Pittsburg.
 John Andrews, do.
 A. D. Campbell, do.
 Boyd Mercer, Washington.
 A. M'Donald, Beavertown.
 Thomas Hoge, Washington.
 Wm. Smith, Canonsburg.
 M. 21. L. 3. Ch. 21. Comm. 2816.

VIII. *Synod of the Western Reserve.*

48. *Presbytery of Detroit, Mich. Ter.*
 Noah M. Wells, Detroit.
 William Page, Ann Arbour.
 Erie Prince, Farmington, Detroit.
 Isaac W. Ruggles, Monroe.
 Wm. M. Ferry, Pontiac.
 M. 6. Ch. 7.
49. *Presbytery of Grand River, Ohio.*
 Giles H. Cowles, D. D. Austintburg.
 Eph. T. Woodruff, Wayne.
 Perry Pratt, Geneva.
 Jos. H. Breck, Andover.
 Luther Humphrey, Burton.
 Jona. Winchester, Madison.
 Abiel Jones.
 Urban Palmer, Kingsville.
 Abner Morse, Hartford.
 W. Strong, Southampton, Ms.
 Jona. Lesslie, Geneva.
 Jos. A. Pepoon, Painesville.
 M. 12. L. 1. Ch. 28. Comm. 967.
50. *Presb. of Portage, Ohio.*
 John Keyes, Tallmadge.
 John Seward, Aurora.
 Wm. Hanford, Hudson.
 Benj. Ferm, Nelson.
 Jas. Meriam, Randolph.
 George Sheldon, Franklin.
 Wm. L. Buffett, Atwater.
 David L. Coe, Charlestown.
 Sam. Bissell, Twinsburg.
 Caleb Pitkin, Hudson.
 Jos. Treat, Windham.
 Charles B. Storrs, Col. Prof. Hudson.
 M. 12. Ch. 21. Comm. 945.
51. *Presb. of Huron, Ohio.*
 Amaza Jerome, Wadsworth.
 Sim. Woodruff, Strongville.
 Israel Shaler, Richfield.
 Alfred H. Betts, Brownhelm.
 Enoch Conger, Ridgefield Four Corners.
 Dan. W. Lathrop, Elysia.
 John M'Crea, Dover.
 Stephen Peet, Euclid.
- John Beach, Peru.
 Jos. Edwards, New Haven.
 Ludovicus Robbins, Clarksfield.
 Randolph Stone, Cleveland.
 Alvan Coe, Mackinaw.
 S. J. Bradstreet, Cleveland.
 James Robinson.
 M. 15. L. 2. Ch. 32. Comm. 748.
52. *Presb. of Trumbull, Ohio.*
 Jos. Badger, Gustavus.
 Nathan B. Darrow, Vienna.
 Harvey Coe, Kinsman.
 Wells Andrews, Hartford.
 Jos. Curtis, Warren.
 Dan. Miller, Bristol.
 Enoch Boaton, Farmington.
 Horace Smith, Canfield.
 Ozias S. Eells, Johnson.
 John Barrett, Mesopotamia.
 Edson Hart, Bloomfield.
 M. 11. Ch. 18. Comm. 381.

IX. *Synod of Ohio.*

53. *Presbytery of Columbus, Ohio.* Nicholas Pittinger, Chillicothe.
 James Hoge, D. D. Columbus. Dyer Burgess, West Union. M. 5. Ch. 11. Comm. 488.
 Jos. Stephenson, Cherokee Run, Columbus. Wm. Dickey, Chillicothe.
 Wm. Jones, Clear Creek, Middletown. James H. Dickey, Chillicothe.
 Wm. Burton, Circleville. Wm. Graham, Chillicothe.
 Hiland Hulburt, Worthington. Sam. Crothers, Greenfield.
 H. Van Deman, Delaware. John Rankin, Ripley.
 Ahab Jenks, Granville. A. B. Gilliland, Hillsboro'.
 Eben. Washburn, Lebanon. Rob. B. Dobbins, Ripley.
 M. 8. Ch. 23. Comm. 965. Reuben White, Ripley.
 M. 12. Ch. 22. Comm. 1293.
54. *Presb. of Richland, Ohio.* John Wright, Lancaster.
 J. Snodgrass, Dalton. Thos. B. Clark, Washington.
 James Scott, Mt. Vernon. J. Culbertson, Zanesville.
 Sam. Baldrige, Jeromeville. Sol. S. Miles, Newark.
 Thomas Barr, Wooster. John Hunt, M'Donnelsville.
 Arch. Hanna, Paintville. Wm. Wallace, Cambridge.
 James Rowland, Mansfield. James Arbuthnot, M'Donald P. O.
 James B. Merron, Canton. Thos. Moore, Somerset.
 Jacob Wolfe, Plymouth. J. H. Parmelee, Zanesville.
 Rob. Lee, Bucyrus. M. 9. L. 1. Ch. 32. Comm. 1350.
 Wm. Matthews, Lexington.
 James Cunningham, Utica. M. 11. L. 2. Ch. 34. Comm. 1380.
55. *Presb. of Chillicothe, Ohio.* John Pitkin, Waterford.
 William Williamson, Manchester. L. G. Bingham, Marietta.
 James Gilliland, Ripley. John M'Donald, Burlington.
 Rob. G. Wilson, D. D. Pres. of Ohio Un. Athens. M. 15. L. 2. Ch. 24. Comm. 1411.
56. *Presbytery of Lancaster, Ohio.* John Wright, Lancaster.
 Thos. B. Clark, Washington.
 J. Culbertson, Zanesville.
 Sol. S. Miles, Newark.
 John Hunt, M'Donnelsville.
 Wm. Wallace, Cambridge.
 James Arbuthnot, M'Donald P. O.
 Thos. Moore, Somerset.
 J. H. Parmelee, Zanesville.
 M. 9. L. 1. Ch. 32. Comm. 1350.
57. *Presb. of Athens, Ohio.* John Pitkin, Waterford.
 L. G. Bingham, Marietta.
 John M'Donald, Burlington.
 Rob. G. Wilson, D. D. Pres. of Ohio Un. Athens. M. 15. L. 2. Ch. 24. Comm. 1411.
58. *Presb. of Miami, Ohio.* A. W. Poage, Yel. Spring.
 F. Putman, Springfield.
 Adrian Aten, Franklin.
 Mat. G. Wallace, Franklin.
 Wm. Gray, Lebanon.
 Peter Monfort, Lowes.
 Arch. Steel, Monroe.
 John Ross, Richmond.
 James Coe, Troy.
 M. 9. L. 1. Ch. 23. Comm. 1256.
59. *Presb. of Cincinnati, Ohio.* James Kemper, Walnut Hills, Cincinnati.
 John Thompson, Springfield.
 Dan. Hayden, Reading.
 David Root, Cincinnati, 2d.
 L. G. Gaines, Montgomery.
 Benj. Graves, Reading.
 Josh. L. Wilson, D. D. Cincinnati, 1st.
 Benj. Boyd, Liberty, Ind.
 Rob. H. Bishop, D. D. Pres. of Miami Un. Oxford.
 Francis Monfort, Hamilton.
 Isaac A. Ogden, Fairfield.
 David Monfort, Millville.
 Elijah Slack, Cincinnati.
 Jacob Lindley.
 Cyrus Byington, Miss. to the Choctaws.
 M. 15. L. 2. Ch. 24. Comm. 1411.

X. *Synod of Indiana.*

60. *Presb. of Salem, Ind.* S. G. Lowry, Sand Creek, Greensburg.
 Wm. W. Martin, Salem. J. H. Johnston, Madison.
 Alex. Williamson, Corydon. Sam. Gregg, Jefferson.
 T. H. Brown, Charlestown. J. Duncan, Indianapolis.
 J. T. Hamilton, Charlestown. M. 6. Ch. 15. Comm. 592.
 Sam. E. Blackburn, Charlestown.
 Leander Cobb, Charlestown. M. 6. Ch. 13. Comm. 470.
61. *Presb. of Madison, Ind.* George Bush, Indianapolis.
 Wm. T. Scott, Vincennes.
 Isaac Reed, Washington.
 John M. Dickey, Madison. B. R. Hall, Bloomington.
 J. F. Crow, Hanover, Madison. M. 6. Ch. 17. Comm. 521.
62. *Presb. of Wabash, Ind.* J. Brich, Jacksonville.
 W. S. Lacy, Dardenne, Miss.
 J. M. Ellis, Kaskaskia, Il.
 J. Matthews, Apple Creek.
 H. Chamberlain, Missiona.
 M. 6. Ch. 17. Comm. 521.
63. *Presb. of Missouri, Mo.* T. Donnell, Belview.

XI. *Synod of Kentucky.*

64. *Presb. of Louisville, Ky.* J. L. Marshall, Cain Run, Shelbyville.
 A. Cameron, Shelbyville. A. A. Shannon, Drennon's Creek, Shelbyville.
 Wm. Scott, Bardstown. D. C. Banks, Louisville.
 J. N. Blackburn, Goshen, Shelbyville.
 W. King, Middletown.
 M. 7. Ch. 15. Comm. 614.

65. *Presb. of Mahlenburgh, Ky.* W. Dickson, Hanging Fork. J. Blythe, d. d. Pisgah, do.
S. Wilson, Columbia. R. Stewart, Walnut Hill, do.
S. K. Sneed, Springfield. J. K. Burch, Lexington.
S. P. Robertson, Bowling Green. B. Irvine, Richmond. J. R. Moreland, Woodford, Versailles.
W. K. Stewart, Elkton. S. Finley, Lancaster. J. C. Harrison, Cherry Spring, Lexington.
Isaac Baird, Greenville. G. Blackburn, d. d. Pres. of Cent. Col. S. Steel, Winchester.
D. Comfort, Russelville. J. R. Kerr, Danville. S. H. Crane, Lexington.
R. A. Lapsley, Wahlheim. D. C. Proctor, Springfield. S. V. Marshall, Lexington.
Alexander Curry. David Nelson, Danville. J. H. Harrison, Lexington.
S. Y. Garrison, Mayslick. M. 12 L. 2 Ch. 19. Comm. 1947. M. 13 Ch. 16. Comm. 600.
M. 7. L. 1 Ch. 20. Comm. 286.
66. *Presb. of Transylvania, Ky.* John How, Danville. N. H. Hall, 1st Lexington. E. Smith, Frankfort. J. Hudson, Nicholasville.
T. Cleland, d. d. Harrodsburg. J. C. Barnes, Kenedy's P.O. R. Marshall, Bethel, do. M. 4 Ch. 18. Comm. 1451.
67. *Presb. of W. Lexington, Ky.*
68. *Presb. of Ebenezer, Ky.* A. Todd, Flemingsburg. D. Whitney, Sharpsburg. S. Taylor, Millersburg. C. Phillips, Cynthiana.

XII. *Synod of Virginia.*

69. *Presb. of Winchester, Va.* F. Bowman, Charlottesville. Al. Co. Va. J. M'Elhenny, Lewisburg. J. Hendron, Mossey Creek, Staunton.
W. Hill, d. d. Winchester. S. K. Kollock, Norfolk. J. D. Ewing, Fancy Hill.
S. B. Wilson, Fredericksb'g. J. M. Fulton, Maysville. J. Morrison, Brownsburgh. J. Smith, Staunton.
W. H. Foote, Romney. D. A. Penick, Milton, N. C. F. M'Farland, Greenville.
J. M. Brown, Martinsburg. J. Wharrey, Saunderson's. A. W. Kilpatrick, Harrisonburg.
W. Williamson, Middleb'rg. I. P. Hunt, Sturgeonsville. G. A. Baxter, d. d. Pres. Wash. Coll.
J. Matthews, d. d. Shepherdstown. J. W. Alexander, Charlotte, C. H.
- C. Read, Cub Creek Ch. J. H. Rice, d. d. Prof. in The. Sem.
- J. H. Turner, Richmond. W. Wilson, Staunton.
A. Converse, Richmond. S. Houston, Nat. Bridge, P.O. Rob. Logan, Fincastle.
J. M'Lean, Cabin Point. A. B. Davison, Lexington.
H. Lee, M'Farland's. J. Davidson, Rough C'k ch. James C. Wilsen, Waynesborough.
J. H. C. Leach, Farmville. J. H. C. Leach, Farmville. H. Ruffner, Lexington.
E. M'Laughlin, Chap. Navy Yard, Gosport. Thom. Caldwell, Bellville, Rock Co.
- M. 14 L. 2 Ch. 22. Comm. 824. M. 25 L. 12 Ch. 34. Comm. 1883. J. Harrison. J. A. Van Lear, Lexington. A. Templeton.
70. *Presb. of Hanover, Va.* James Mitchell, Peaks. W. S. Reid, Lynchburg. J. Kirkpatrick, Langhorne's Tavern. S. Armistead, Rough Creek. S. Taylor, Richmond. W. J. Armstrong, Richmond. I. Paul, Rock Spring. Wm. Calhoun, Staunton. C. Speece, d. d. Augusta, Staunton.
71. *Presb. of Lexington, Va.* M. 22 L. 3 Ch. 37. Comm. 3286.

XIII. *Synod of North Carolina.*

72. *Presb. of Orange, N. C.* J. Weatherby, Washington. E. Graves, Hillsborough. E. Hollister, Buf. Springs, Va. E. Mitchell, Chapel Hill, N. C. Prof. in Univ.
E. B. Curry, Mason Hall. W. Paisley, Greensborough. W. M'Pheeters, d. d. Raleigh. A. D. Montgomery, Danville, Va.
J. Witherspoon, Hillsboro'. Jos. Caldwell, d. d. Pres. of U. of N. C. Chapel Hill. S. Fontis, Hillsborough. J. W. Douglass, Lit. Roanoke Bridge, Va.
J. Labaree, Oxford. S. Paisley, Hillsborough. J. H. Pickard, Lenox Castle.

- J. Knox, Missionary.
W. Neil, Murfreesborough.
D. C. Allen, Lexington.
W. S. Plummer, Warrington.
M. 22. L. 3. Ch. 34. Comm. 1424.
73. *Presb. of Fayetteville, N. C.*
S. Stanford, * Grove.
R. Tate, * Black River.
M. M'Millan, * Buffalo.
A. M'Dougald, * Bluff.
W. Peacock, * Saron.
R. H. Morrison, Sugar Creek.
J. G. Hamner, Fayetteville.
J. M'Intyre, * Philadelphia.
C. M'Jeer, Fayetteville.
* Address, Fayetteville.
- J. M'Farland, * Pine Tree.
T. Lynch, Hillsborough.
M. 11. L. 3. Ch. 39. Comm. 1933.
74. *Presb. of Concord, N. C.*
J. D. Kilpatrick, Mt. Vernon.
J. M'Erwin, Concord, Statesville.
J. Stafford, Salisbury.
H. N. Pharr, Batie's Ford.
J. Silliman, Morgantown.
Wm. A. Hall, Mocksville.
J. M'Ree, D. D. Concord.
R. H. Chapman, D. D. Mt. Mourne.
D. Gould, Statesville.
Jesse Rankin, Salisbury.
J. O. Freeman.
75. *Presb. of Mecklenburg, N. C.*
H. Hunter, Goshen, Huntersville.
J. Robinson, Poplar Tent.
J. M. Wilson, Philadelphia.
J. Williamson, Hopewell.
Sam. Williamson, N. Providence.
W. S. Pharr, Charlotte.
Nich. R. Morgan, Springfield, S. C.
M. 7. Ch. 15. Comm. 1645.

XIV. *Synod of Tennessee.*

76. *Presb. of Abingdon, Va.*
S. Bevell, D. D. Abingdon.
A. M'Ewen, * Glade Spring, Abingdon.
S. H. M'Nutt, New Dublin.
D. M'Intyre, * Royal Oak.
George Painter, Mt. Zion.
G. M. Cranford, Abingdon.
David R. Holt, do.
M. 7. L. 2. Ch. 11. Comm. 673.
77. *Presb. of Union, Ten.*
R. M'Alpin, Tellico.
Isaac Anderson, D. D. Prof. Theol. Sem. Maryville.
M. Donald, Knoxville.
T. H. Nelson, 1st ch. do.
E. M. Eagleton, do.
Eli N. Sawtelle, do.
Claiborne Young, do.
* Address, Abingdon.
- W. Eagleton, Prof. in Th. Sem. Maryville, Knoxville.
G. M. Erskine, Miss. to Liberia.
A. M'Ghee, Eusebia, near Knoxville.
D. S. Butrick, Carmel, Cherokees Nation.
S. A. Worcester, Brainerd.
A. Pearson, Philadelphia.
W. A. M'Campbell, Union.
H. Patrick, Philadelphia.
Fielding Pope.
W. W. Woods, Washington.
Darius Hoyt.
Thos. Brown.
M. 19. L. 2. Ch. 27. Comm. 1897.
78. *Presb. of Holston, Ten.*
S. W. Doak, Greenville.
J. Gallaher, Rogersville.
John V. Bovell, Salem.
- L. G. Bell, Hebron, Jonesborough.
S. Doak, D. D. near Greenville.
A. S. Morrison, Blountville.
F. A. Ross, Kingsport.
R. Glenn, Jonesborough.
M. 8. L. 5. Ch. 14. Comm. 1825.
79. *Presb. of French Broad, Tenn.*
J. M'Campbell, Dandridge.
C. Bradshaw, Asherville, N. C.
Wm. Minnis, Check's Cr. Roads.
F. A. M'Corkle, Greenville.
C. Coffin, D. D. Pres. of E. Ten. Col. Knoxville.
Stephen Foster, do.
O. S. Hinckley.
Jesse Lockhart, Dandridge.
M. 8. Ch. 9. Comm. 774.

XV. *Synod of West Tennessee.*

80. *Presbytery of West Tennessee.*
O. Jennings, Nashville.
James W. Stephenson, D. D. Columbia.
R. Henderson, D. D. Franklin.
T. I. Hall, Farmington.
D. Brown, D. D. Columbia.
Hugh Shaw, Columbia.
W. Hume, Nashville.
Sam. Hodge, Jackson.
David Weir, do.
S. W. Calvert, Lynn Creek.
- R. Harden, D. D. Prof. S. W. Theol. Sem. Columbia.
Philip Lindsley, D. D. Pres. of Nashville University.
John Gillerpie, Purdy.
Edmund Lanier, Nashville.
S. C. M'Connell, do.
L. M'Leod, Missionary.
James H. Brooks.
M. 17. L. 1. Ch. 23. Comm. 1155.
81. *Presb. of Shiloh, Tenn.*
G. Newton, Shelbyville.
J. Alexander, Murfreesboro'.
- J. R. Bain, Gallatin.
James Maclin, Fayetteville.
J. W. Hall, Murfreesboro'.
S. H. Morrison, Jefferson.
A. Bradshaw, Lebanon.
E. M'Ewen, Fayetteville.
W. C. A. Newton, Shelbyville.
M. 9. L. 1. Ch. 21. Comm. 915.
82. *Presb. of Mississippi, Miss.*
C. Montgomery, Fayette.
George Potts, Natchez.

- T. Clap, New Orleans, La.
J. Smylie, Centreville.
 Benj. Chase, Pinkneyville.
J. Patterson, Centreville.
 John H. Vancourt, Carmel,
Natchez.
 Z. Butler, Port Gibson.
 J. Dorrance, Baton Rouge, La.
 J. Chamberlain, D. D. Pres.
 of Lou. Col. Jackson.
 W. C. Blair, Missionary.
- M. M. Marshall.
 J. Rickhow, Port Gibson.
 Wm. Shedd.
 M. 14. Ch. 21. Comm. 680.
83. *Presb. of North Alabama, Ala.*
 John Allan, Huntsville.
 J. L. Slop, Somerville.
Hugh Barr, Cortland.
- A. A. Campbell, Florence.
 Jos. Wood, Athens.
 W. Potter, Miss. Cr. Path,
 Cher. Nation.
 Wm. Chamberlain, Miss.
 Willstown.
 T. O. Stewart, Miss. Co-
 lumbia, Miss.
 Hugh Wilson, Miss. Tus-
 cumbia.
 M. 9. Ch. 15. Comm. 524.

XVI. *Synod of South Carolina and Georgia.*

84. *Presb. of South Carolina, S. C.*
 J. B. Kennedy, Lawrence C. H.
H. Dickson, Abbeville, C. H.
 W. H. Barr, D. D. Abbeville.
 Henry Reid, Calhoun's Mills.
 Rich. B. Cater, do.
 Anthony W. Ross, Carmel.
 M. Dickson, Fork Shoals.
 D. Humphries, Rk. Mills.
 B. Du Pree, Pendleton, C. H.
 Aaron Foster, Wellington.
- Jos. C. Stiles, Milledgeville.
 J. Y. Alexander, N. Hope.
 Wm. Moderwell, Augusta.
 Jesse Stratton.
 E. E. Pharr, Milledgeville.
 Moses Waddell, D. D. Pres.
 of Geo. Un. Athens.
 A. Church, Prof. Geo. Un.
 M. 15. L. 4. Ch. 31. Comm. 1433.
87. *Presbytery of Charleston Union, S. C.*
 Benjamin M. Palmer, D. D.
 Charleston.
 A. W. Leland, D. D. *James Island*, Charleston.
 George Reid, Charleston.
W. A. M'Dowell, D. D. do.
 Arthur Buist, do.
 Joseph Brown, do.
 E. White, *John's Isl.* do.
 Edw. Palmer, Walterboro'.
- B. Gildersleeve, Charleston.
 R. H. Jones, Walterborough.
 John Dickson, Prof. in Coll.
 Charleston.
 M. 11. L. 1. Ch. 4. Comm. 626.
88. *Pres of Harmony, S. C.*
 S. W. Yongue, Waynesboro'.
John Consor, Salem.
 R. W. James, Bradleyville.
 J. Harrington, Sumter C. H.
 W. Brearly, Winnesboro'.
 Rob. B. Campbell, Lancaster, C. H.
- John I. Roy Davies, Ches-
 terville.
 S. L. Watson, Yorkville.
 M. 8. L. 1. Ch. 16. Comm. 1521.
86. *Presb. of Hopedewell, Ga.*
 F. Cummings, D. D. Shady
 Grove.
 J. Brown, D. D. Zion, *Sparta*.
 T. Goulding, Lexington.
 R. Chamberlain, Bethel.
 J. S. Wilson, Laurensville.
 James Gamble, M'Donough.
 A. Kirkpatrick, Decatur.
- S. K. Talmadge, Augusta.
- Horace Belknap.
 N. R. Morgan, Springville.
 Urias Powers, Cheraw.
 M. 12. Ch. 21. Comm. 1002.
89. *Presb. of Georgia, Ga.*
 R. Quarterman, Riceboro'.
 H. S. Pratt, St. Mary's.
 N. A. Pratt, Darien, *M'Intosh*.
 Wm. M'Whirr, Sunbury.
 G. G. M'Whorter.
 S. S. Davis, Camden, S. C.
 L. Clinton, Waynesboro'.
 E. H. Snowden, St. Augus-
 tine, E. Florida.
 H. M. Blodget, Savannah.
 M. 9. Ch. 6. Comm. 239.
90. *Presbytery of South Alabama, Ala.*
 J. P. Cunningham, Havana.
 Thomas Alexander, Salma.
 John H. Gray, Springfield.
 Rob. M. Cunningham, D. D.
 Tuscaloosa.
 J. Hillhouse, Greensboro'.
 Rob. Holman, Mariou.
 Isaac Hadden, Clairbourne.
 Neil M'Millan, Burnt Corn.
 M. Murphy, Mobile city.
 John B. Warren, do.
 G. M'Whorter, Montgomery.
 T. Archibald, Mis. Columbus.
 Cyrus Kingsbury, Miss. to
 Choc. Na. Columbus.
 Alfred Wright.
 Th. Newton, Ashville.
 Henry White.
 M. 16. L. 2. Ch. 26. Comm. 625.

GENERAL SUMMARY.

<i>Synods.</i>	<i>Presb.</i>	<i>Min.</i>	<i>Lic.</i>	<i>Ch.</i>	<i>Comm.</i>	<i>Synods.</i>	<i>Presb.</i>	<i>Min.</i>	<i>Lic.</i>	<i>Ch.</i>	<i>Comm.</i>
I. Albany,	11	205	20	193	19830	X. Indiana,	4	26	—	64	2094
II. New York,	5	91	16	93	12257	XI. Kentucky,	5	43	3	88	4898
III. New Jersey,	5	95	25	115	13470	XII. Virginia,	3	61	17	93	5993
IV. Geneva,	6	117	17	146	11879	XIII. North Carolina,	4	59	6	118	6634
V. Genesee,	5	62	5	102	4615	XIV. Tennessee,	4	44	9	60	5149
VI. Philadelphia,	8	137	41	202	21412	XV. West Tennessee,	4	49	3	80	3274
VII. Pittsburgh,	7	99	12	185	17493	XVI. S. Car. & Geor.	7	43	10	139	6374
VIII. Western Reserve,	5	56	3	105	3041						
IX. Ohio,	7	69	6	169	8113	Total,	90	1289	193	1946	146,237

GENERAL SYNOD OF THE REFORMED DUTCH CHURCH IN NORTH AMERICA.

Meeting, in the city of New York, on the first Wednesday of June, 1829.—Rev.

THOMAS M. STRONG, *Stated Clerk*, Flatbush, Long Island.

Explanatory Note. The General Synod is divided into two "Particular Synods,"—New York, and Albany; and includes sixteen Classes. The statistical Report made to the General Synod in June, 1823, and from which the following list is prepared, is more than ordinarily valuable, on account of containing the number of families and individuals connected with each congregation, as well as the number of communicants. Some interesting estimates might be made from such statements, relative to the proportion of communicants and other members of congregations, were they generally given by Ecclesiastical Bodies. Pastors of churches are separated from ministers without pastoral charge, by a line. The clerks of the several Classes we have not been able to ascertain.

I. Particular Synod of New York.

1. Classis of New York.		Geo. H. Fisher, N. Branch.	6. Classis of Long Island.	
Pastors.	Churches.	J. Schultz, { Lebanon, { Rockaway.	J. Beattie, New Utrecht.	
G. A. Kuypers,	} N. York.	Henry L. Rice, Spotswood.	W. Crookshank, { Flat Lands, { New Lots.	
J. Knox,		S. A. Vanvraken, Freehold.	T. M. Strong, Flatbush.	
W. C. Brownlee,		J. T. B. Beekman, Middlet'n.	S. H. Meeker, Bushwick.	
Th. Dewitt,		I. S. Demund, Walpack.	J. Schoonmaker, Newton and Jamaica.	
Geo. Dubois, North West.		C. C. Elting, { Minissink, { Mahakkamak.	J. Otterson { N. Hempstead, { Oyster Bay.	
N. I. Marselus, Greenwich.				
J. Brodhead, Broom st. N.Y.		M. 12. ch. 14. Comm. in 9 ch. 1218		
E. Baldwin, Houston st. do.		Families in 7 Congregations 1243		
A. Gunn, Bloomingdale.		Whole No. in 4 cong. 3876	M. 6. ch. 12. Comm. in 5 ch. 511	
C. C. Vermeule, Haerlem.			Families in 7 congregations 704	
J. F. Jackson, Fordham.			Whole number in 3 cong. 2030	
T. G. Smith, Tarrytown.				
P. I. Van Pelt, Staten Island.				
		4. Classis of Bergen, N. J.	7. Classis of Philadelphia.	
Isaac A. Van Hook.		G. A. Beel, E. Neighborhood.	G. R. Livingston, Philadel- phia, 1st R. D.	
Samuel B. How.		J. V. C. Romeyn, Hacken- sack, Schraalenberg.	J. C. Sears, do. 2d.	
R. C. Shimeall.		S. V. Santvoord, Belleville.	P. Labagh, Harlingen.	
Isaac Labagh.		J. G. Tarbell, Stonehouse Plains.	G. Ludlow, New Shaunnack.	
M. 17. ch. 11. Comm. in 9 ch. 2329		Ava Neal, Pompton Plains.	J. Larzalere, N.&S. Hampton.	
Families in 9 cong. reported 1480		{ Ponds,	J. Van Liew, North Branch.	
Whole No. persons in 5 cong. 5447		Z. H. Kuypers, { Preakness, { Wyckoff.		
2. South Classis of N. York.		M. 6. ch. 13. Comm. in 7 ch. 663	M. 6. ch. 6. Comm. in 5 ch. 967	
J. M. Mathews, Garden st.		Families in 8 Congregations 918	Families in 6 congregations 1050	
W. M'Murray, Market st.		Whole number in 6 cong. 3584	Whole No. in 6 congregations 6458	
J. E. Miller, Tompkinsville.				
A. Hoffman, Courtlandt'n.				
		5. Classis of Paramus.	8. Classis of Poughkeepsie.	
James H. Teller.		N. Lansing, Tappan and Clarkstown.	C. C. Cuyler, Poughkeepsie.	
David S. Bogart.		S. Goetschius, { Saddle River, { Pasgack.	C. D. Westbrook, Fishkill.	
Alexander Denham.		W. Eltinge, { Paramus, { Totowa.	W. S. Hoyer, Fishkill Land- ing.	
M. 7. ch. 5. Comm. in 4 ch. 874		J. I. Christie, Warwick.	E. Holmes, Limlithgow.	
Families in 4 congregations. 619		B. C. Taylor, Ackquachi- nunck.	A. N. Kittle, Red Hook.	
Whole number in 3 cong. 2500		J. B. Hardenberg, N. Brunswick.	G. W. Bethune, Rhinebeck.	
3. Classis of N. Brunswick, N. J.		J. Wynkoop, West N. Hemp- stead, Ramapo.	M. W. Dwight, New Hack- ensack.	
J. B. Hardenberg, N. Brunswick.			H. Vedder, { Greenbush, { Taghkanick.	
R. D. Vankleek, Raritan.			F. H. Vanderveer, H. Park.	
J. L. Zabriskie, Hillsboro'.			J. Gosman, Kingston.	
J. Romeyn, Six Mile Run.		M. 6. ch. 12. Comm. in 7 ch. 988	M. 10. ch. 12. Comm. in 8 ch. 1384	
I. M. Fisher, Bedminster.		Families in 4 congregations 580	Families in 4 congregations 665	
		Whole No. in 5 cong. 4582	Whole No. in 3 cong. 2150	

II. *Particular Synod of Albany.*

9. Classis of Albany.		P. A. Overbagh, Flatbush.	14. Classis of Schenectady.
J. Ludlow, Albany, 1st ch.		B. Van Kewren, Esopus.	J. Van Vechten, Schenectady.
J. Ferris, do. 2d.		C. Z. Paulison, Marbletown.	J. M'Kelvy, { Niskeuna,
J. Searle, Coxsackie.		J. B. Ten Eyck, Berea.	J. M'Kelvy, { Amity.
R. Bronk, { Washington,		M. 8. ch. 19. Comm. in 7 ch. 931	R. J. Blair, Helderbergh.
{ Gibbonsville.		Families in 10 congregations 1460	E. Slingerland, Glenville,
S. Kissam, { Bethlehem,		Whole No. in 9 cong. 7384	1st ch.
{ Coeymans.			Jas. Murphy, Glenville, 2d.
J. C. Boice, Salein & Union.		17. Classis of Cayuga.	J. B. Steele, Boght.
A. Fort, Westerlo.		C. Ten Eyck, Owasco.	Thomas Romeyn.
M. 6. ch. 11. Comm. in 5 ch. 1120		A. Messler, Ovid.	
Families in 5 congregations 564		G. Mandeville, Six Mile Crk.	M. 7. ch. 10. Comm. in 5 ch. 787
Whole No. in 5 cong. 3695			Families in 7 congregations 786
10. Classis of Rensselaer.		A. Yates, D. D.	Whole No. in 7 cong. 4939
J. Sickels, Kinderhook.		J. A. Yates,	15. Classis of Montgomery.
R. Sluyter, Claverack.		J. F. Morris.	(Returns incomplete.)
J. N. Wyckoff, Catskill.		M. 6. ch. 5. Comm. in 5 ch. 346	Abm. Van Horn.
P. S. Wynkoop, Ghent.		Families in 4 congregations 323	Isaac S. Ketcham.
C. Van Cleef, Athens.		Whole No. in 1 cong. 172	Peter P. Rouse.
A. H. Dumont, Greenbush,		13. Classis of Schoharie.	16. Classis of Washington.
Blooming-grove.		W. Paige, Broome and Blenheim.	(Returns incomplete.)
M. 6. ch. 11. Comm. in 4 ch. 1435		S. Ostrander, Oak Hill.	Cornelius Bogardus.
Families in 7 congregations 1033		P. Weidman, Schoharie.	Jacob D. Fonda.
Whole No. in 2 cong. 2728		J. R. Hasbrouck, Root.	Abm. I. Switz.
11. Classis of Ulster.		J. H. Van Wagenen, Beaverdam.	Isaac P. Labagh.
W. R. Bogardus, { N. Paltz,		J. Garretson, Middleburgh.	SUMMARY.
{ N. Hurley.		J. F. Schermerhorn, Sec'y	Whole No. minis. (reported) 117
H. Ostrander, Saugerties.		W. M. S. Utica.	Whole No. chs. (reported) 155
S. Van Vechten, Blooming-			Vacant churches (reported) 16
burg, and Rome.		M. 7. ch. 15. Comm. in 2 ch. 243	Communicants in 82 chs. 13,806
A. D. Wilson, Sharvanguk,		Families in 2 congregations 368	Families in 84 cong. 11,805
New Prospect.		Whole No. in 2 cong. 2114	Whole No. in 64 cong. 51,649

Delegates to other Ecclesiastical Bodies for 1829.

	Primarii.	Secundi.
To the Gen. Assembly {	Rev. W. M'MURRAY, D. D.	Rev. J. M. MATHEWS, D.D.
Presbyterian Church {	Elder J. L. KIP.	Elder Dr. JOHN CLARK.
To the Synod of Ger. {	Rev. C. C. CUYLER,	Rev. G. R. LIVINGSTON.
Ref. Church for 1828. {	Rev. J. SHULTZ.	Rev. J. LUDLOW, D. D.

SYNOD OF THE GERMAN REFORMED CHURCH OF NORTH AMERICA.

Explanatory Note. The Synod of the German Reformed Church contains 7 classes. The last meeting of Synod was held toward the close of September, 1828, at Mifflinsburg, Pa. Not having received the minutes of that meeting, we are compelled to omit the names of Officers and Delegates to other Ecclesiastical Bodies for the ensuing year, and to take the list of ministers and congregations from the minutes of 1827—which, however, were not printed till 1828. If we are correctly informed, there are two smaller Branches of the German Reformed Church,—the Independent Synod—and the Synod of Ohio, containing, together, probably, *thirty* ministers, and *one hundred* congregations. The following extract from the report, on the state of religion, for 1827, contains a *summary view*, which is doubtless applicable, with very few exceptions, at the present time.

“The Synod of the German Reformed Church in these United States, embraces a large portion of her territory, and is composed of seven classes. The churches in our connection are numerous, and chiefly located in the State of Pennsylvania; but some of them are scattered over the States of New York, Ohio, Maryland, Virginia, and North and South Carolina.

"The statistical reports of the several classes, as laid before this Synod, being incomplete, it is impossible for us at present to exhibit the aggregate amount of churches, or of members in full communion in our Zion; we are persuaded we have something like four hundred organized churches, and at least thirty thousand members in our communion, with only about ninety ordained ministers to break to them the bread of life."

East Pennsylvania Classis.

Casper Wack, No report.
J.T. Faber, 3 cong. New Goshenhoppen, &c.
J. Gobrecht, 4 cong. Allentown, Jor-tan, &c.
T. Pomp, 4 cong. Easton, Saucon, &c.
S. Helfenstein, sen. 1 cong. Philadelphia.
G. Wack, 3 cong. Boehm's Wenrick, &c.
S. Staehr, 4 cong. Nocomixon, Springf'd, &c.
J. C. Becker, 5 cong. Allen, Hanover, &c.
J. W. Dechant, 4 c. Old-Goshenhoppen, &c.
D. Zeller, 4 cong. Upper Milford, &c.
J. Helfrich, 6 cong. Heidelberg, &c.
J. Zuelch, 4 cong. James, Bethel, &c.
T. L. Hoffeditz, 4 cong. Mt. Bethel, &c.
J. A. Strasburger, 3 cong. Indian cr'k, &c.
Charles Knaus, 1 cong. New York.
J. Rudy, 2 cong. Germantown, &c.
J. W. Hangen, 2 cong. Columbia, &c.
J. H. Smaltz, 1 cong. Germantown.
N. Zeiser, 8 cong. Hanover, Newport, &c.

Lebanon Classis.

J. H. Hoffmeier, 1 cong. Lancaster.
W. Hendel, 5 cong. Womelsdorf, Hart, &c.
W. Heister, 8 cong. Lebanon, Jonest'n, &c.
W. Pauli, Reading.—No report.
P. Mayer, Orwigsburg.—No report.
H. B. Shaffner, 7 cong. Marietta, &c.
B. Boyer, 4 cong. Bern, Zion, Christ, &c.
D. Hertz, 6 cong. New Holland, &c.
A. Helfenstien, jun. 2 cong. Harrisburg, &c.
John Gring, No report.
C. Pauli, 1 cong. St. John's, Berks co.

Susquehanna Classis.

J. H. Fries, 8 cong. Mifflinsburg, &c.
H. Rasman, 4 cong. Earle's Spring crk. &c.
I. Gerhard, 5 cong. David's, Hoffman's, &c.
H. Knoebel, 9 cong. Swaben creek, &c.
John Winnebreuner, No report.
D. Willers, 5 cong. Christ, Zion, &c.
S. Gutelius, 7 cong. Paradise, Zion, &c.
D. Weiser, 9 cong. Selinsgrove, &c.
J. J. Ungerer, No report.
W. Andyke, No report.

West Pennsylvania Classis.

H. Gerhard, 6 cong. Bedford, &c.
N. P. Hacke, 7 cong. Greensburg, &c.
W. Weinell, 8 cong. Zehner's, Kindig's, &c.
H. Sonnedecker, 8 cong. Frieden's, &c.
P. Mahnenschmidt, 8 cong. Springfield, &c.
H. Koch, 4 cong. Sugar Cr'k, Richland, &c.
D. Rahausen, 1 cong. Harmony.
D. Kæmmerer, 1 cong. Pittsburg.
D. J. H. Kiefer, 4 cong. Somerset, &c.
H. Voigt, No report.
H. Giese, 4 cong. Berlin, Stoystown, &c.
C. Swizler, 7 cong. Bethlehem, &c.

S. Riegel, Miamisburg, Ohio.
J. Larose, Preble county, Ohio.
Vacant, Shanesville, Ohio.
J. D. Aurand, 9 cong. Williamsburg, &c.
Vacant, Meadville, &c.
Vacant, Jonestown, Cambria co.
Vacant, Woodcock Valley, Bedford co.

Zion Classis.

G. Geistweit, 2 cong. York county.
D. Hassinger, Newville, &c.
F. Rahausen, 6 cong. Chambersburg, &c.
J. Mayer, 8 cong. York county.
J. S. Ebaugh, 5 cong. Carlisle, &c.
H. Habliston, Shippensburg.
L. L. Hirsch, 5 cong. Adams county.
J. Scholl, 5 cong. No report.
J. Albert, No report.
William Runkell, No report.
F. W. van der Sloot, No report.
James R. Reilly, No report.

Maryland Classis.

A. Helfenstein, sen. 1 cong. Baltimore.
J. Helfenstein, } 4 cong. Frederick,
S. Helfenstein, jr. } Middletown, &c.
M. Bruner, 4 cong. Hagerstown, &c.
F. A. Scholl, 7 cong. Greencastle, &c.
J. Geiger, 6 cong. Manchester, &c. Md.
D. Bossler, 5 cong. Emmitsburg, &c.
S. K. Denius, 4 cong. Boonsborough, &c.
Vacant, 3 cong. Tauneytown, &c.
G. Leidy, 5 cong. Emanuel's, &c.
H. Kroh, 2 cong. Cavetown, Leitersburg.
J. Beecher, 3 cong. Shepherdstown, &c.

Virginia Classis.

No report.

The different classes hold their respective meetings as follows :

1. East Pennsylvania Classis, on the 5th Sabbath after Easter, at New York.—Secretary, George Wack.
2. Lebanon Classis, on the 4th Sabbath after Easter, at Marietta.—Sec. D. Hertz.
3. Susquehanna Classis, on the 2d Sabbath after Whitsuntide, at Longstown.—Secretary, Daniel Weiser.
4. West Pennsylvania Classis, on the 4th Sabbath after Easter, at Washington.—Secretary, Charles Zwissler.
5. Zion Classis, on the 1st Sabbath after Whitsuntide, at Berlin, York co. Pa.—Sec. L. L. Hirsch.
6. Maryland Classis, on the 1st Sabbath after Whitsuntide, at Manchester, Baltimore co.—Sec. J. Helfenstien.
7. Virginia Classis—No proceedings.

PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES.

Meeting of General Convention every *third* year. The next meeting in Philadelphia, on the second Wednesday in August, 1829.

Explanatory Note. There are thirteen Dioceses, within each of which an annual convention is held, composed of clergy and lay delegates. In the Eastern Diocese, comprehending the states of Rhode Island, Massachusetts, Vermont, New Hampshire, and Maine, a convention is held in each state, in addition to that which is held for the Diocese.—It is a source of regret that the limits of the Quarterly Register and Journal do not permit us to give the names and residence of the clergy belonging to this denomination. Should our design be approved and patronized, we shall do this hereafter. We must confine ourselves in the present number to the general organization of the Episcopal Church in the United States, including the names of Dioceses, Bishops, Conventions, Secretaries of conventions, times of meeting, and the whole number of clergy belonging to each Diocese, or state mentioned.

I. *Eastern Diocese.*—Rt. Rev. Alexander V. Griswold, D. D. Bishop, Bristol, R. I.—Meeting of the Convention for the Diocese, last Wed. Sept.—Rev. Theodore Edson, s., Lowell, Mass.—56.

II. *Diocese of Connecticut.*—Rt. Rev. Thomas Church Brownell, D. D. LL. D. Pres. of Washington College, Bishop, Hartford—Meeting of Convention, first Weds. in June.—Rev. Birdsey G. Noble, s., Middletown.—56.

III. *Diocese of New York.*—Rt. Rev. John Henry Hobart, D. D. Bishop, Rector of Trinity ch. including St. Paul's and St. John's Chapels, and Prof. of Pas. Theol. and Pul. Elo. Gen. Theol. Sem. Prot. Epis. ch. New York.—Meeting of convention, first Thursday in October.—Rev. Benj. T. Onderdonk, D. D. s., New York.—122.

IV. *Diocese of New Jersey.*—Rt. Rev. John Croes, D. D. Bishop, Rector of Christ's ch. New Brunswick.—Meeting of Convention, last Weds. in May.—Rev. John Croes, jr. s., Patterson.—16.

V. *Diocese of Pennsylvania.*—Rt. Rev. William White, D. D. Bishop; Senior of the American church; presiding in the house of Bishops; Rector of Christ's ch. St. Peters' and St. James, Philadelphia.—Rt. Rev. Henry U. Onderdonk, D. D. Assistant Bishop, residing in Philadelphia.—Meeting of Convention third Tues. in May.—Rev. Wm. H. De Lancey, D. D. Provost of the University of Pennsylvania, s., Philadelphia.—70.

VI. *Diocese of Delaware.*— — Bishop.—Meeting of Convention, first Saturday in June.—Augustus M. Schee, s., Dover.—6.

VII. *Diocese of Maryland.*— — Bishop.—Meeting of Convention, Wednesday in Trinity week.—Richard M. Hall, s., Baltimore.—55.

VIII. *Diocese of Virginia.*—Rt. Rev. Richard Channing Moore, D. D. Bishop, Rector of the Monumental church, Richmond.—Meeting of Convention, Weds. before the third Thursday in May, with the privilege of alteration by the Convention, next before the General Convention, for the next ensuing meeting.—John G. Williams, s., Richmond.—47.

IX. *Diocese of North Carolina.*—Rt. Rev. John Stark Ravenscroft, D. D. Bishop, Rector of St. John's ch. Williamsborough.—Meeting of Convention first Thursday after Whitsunday. — Secretary.—10.

X. *Diocese of South Carolina.*—Rt. Rev. Nathaniel Bowen, D. D. Bishop, Rector of St. Michael's ch. Charlestown.—Meeting of Convention third Weds. in February.—Rev. F. Dalcho, s., Charleston.—35.

XI. *Diocese of Georgia.*—Rt. Rev. Nathaniel Bowen, D. D. of South Carolina, performing Episcopal offices, according to the Canons.—Meeting of Convention fourth Monday in April.—John F. Lloyd, s., Augusta.—3.

XII. *Diocese of Ohio.*—Rt. Rev. Philander Chase, D. D. Bishop, residing in Gambier, Pres. of Kenyon College, and of the The. Sem. Prot. Episc. ch. in the diocese of Ohio.—Meeting of Convention first Weds. in June.—Rev. William Sparrow, s., Gambier.—14.

XIII. *Diocese of Mississippi.*— — Bishop.—Meeting of Convention, first Weds. in May.—Martin W. Ewing, s., Natchez.—5.

Number of clergy in Ken. 3. Tenn. 2. Lou. 1. Mich. T. 1. Ark. T. 1. Missouri 1. Florida 2.

Total clergy 507. Churches reported in 1827, 593.—Comm. reported in 1826, about 25,000.

ASSOCIATED CALVINISTIC BAPTISTS IN THE UNITED STATES.

Explanatory Note. We were unable to procure full and recent information in regard to the statistics of this Denomination. This remark holds true particularly in reference to the Southern and Western States, where there have been, within two years, large accessions to the Baptist Churches. For these portions of our country, we are indebted to the Philadelphia Tract Magazine, for January 1828. The minutes, from which the Magazine compiled its account, bear the dates of 1825-6-7 and 8. In regard to the Northern States, we have copied in most cases from the minutes of the last meetings of the associations. Only one correspondent is selected within each State.

<i>States & Territo.</i>	<i>no ass.</i>	<i>chhs.</i>	<i>min.</i>	<i>baptisms.</i>	<i>Correspondents.</i>
Maine	6	203	128	12930	Rev. Daniel Chessman, Hallowell.
New Hampshire	5	62	44	5171	" N. W. Williams, Concord.
Vermont	6	97	42	5585	" C. W. Hodges, Arlington.
Massachusetts	10	159	155	13020	" D. Sharp, D. D. Boston.
Rhode Island	1	23	18	3498	" David Benedict, Pawtucket.
Connecticut	4	62	69	8671	" B. M. Hill, New Haven.
New York	30	610	417	51099	" Johnson Chase, New York city.
New Jersey	2	35	20	2292	" Joseph Sheppard, Salem.
Pennsylvania	9	121	104	7008	" W. E. Ashton, Philadelphia.
Delaware	1	9	9	620	" John P. Peckworth, Wilmington.
Maryland	2	29	24	1001	" John Healy, Baltimore.
Dist. Columbia	1	18	8	1555	" S. Cornelius, Alexandria.
Virginia	15	234	157	28690	" David Roper, Richmond.
North Carolina	13	242	154	15709	" Wm. P. Biddle, Newbern.
South Carolina	6	172	153	13828	" J. B. Cook, near Camden.
Georgia	9	268	134	17160	" Jesse Mercer, Powellton.
Alabama	7	146	78	7795	" Hosea Holcombe, Jonesborough.
Tennessee	8	173	157	10526	" Hardy Holeman, Fayetteville.
Mississippi	4	81	39	4137	" David Cooper, near Natchez.
Louisiana	1	10	12	225	" Benjamin Davis, New Orleans.
Arkansas Terri.	3	2			" S. T. Toncray, Little Rock
Missouri	8	83	53	2911	" J. M. Peck, Rock Spring, In.
Illinois	4	41	50	1299	" Samuel Smith, Belleville.
Indiana	9	154	125	5339	" J. M'Coy, near Salem.
Kentucky	23	452	223	24565	" S. M. Noel, Frankfort.
Ohio	17	231	140	12348	" G. C. Sedwick, Zanesville.
States not men.		29	20	4000	

✂ Since the above was in type, we have received the following summary from the Philadelphia Tract Magazine for Jan. 1828.

Assoc., 206; Chhs. 4,027; Min. 2,749; Bapt. in 1823, 28,952; Comm. 232,494.

UNITED BRETHREN, OR MORAVIANS.

<i>Congregations.</i>	<i>Minis.</i>	<i>Mem. includ- ing children.</i>	<i>Congregations.</i>	<i>Minis.</i>	<i>Mem. includ- ing children.</i>
Newport, R. I.	1	50	Mountjoy, Pa.	1	150
Staten Island, N. Y.	1	250	Graceham, Md.	1	341
New York City	1	221	Gnadenhutten } Ohio	1	352
Bethlehem, Pa.	3	621	Sharon }		
Nazareth, Pa.	2	350	Salem, N. C.	2	511
Litiz, Pa.	2	429	Bethabara } N. C.	1	355
Philadelphia, Pa.	1		Bethany }		
Lancaster, Pa.	1		Friedberg } N. C.	1	540
Scheneck, Pa.	1		Hope }		
York, Pa.	1	322	Friedland, N. C.	1	321
Emmaus, Pa.	1	141			
Bethel, Hebron, and			Total 23 Cong.	23	5474

Including the three congregations *blank*, there are probably 6,000 members. About one third of these, or 2,000, are Communicants.—*Corresp. July, 1828.*

METHODIST EPISCOPAL CHURCH IN THE UNITED STATES, AND IN PART, OF CANADA.

Authority.—Minutes of the Annual Conferences of the Methodist Episcopal Church for the year 1828. The numbers for the Canada Conference are taken from the Minutes of 1827.

BISHOPS.

WILLIAM M'KENDREE, ROBERT R. ROBERTS, JOSHUA SOULE, ELIJAH HEDDING.

<i>Conferences.</i>	<i>Trav'ng Preach.</i>	<i>Members in Society.</i>	<i>Time and place of the last or next meeting.</i>
1. Pittsburgh	86	21,179	Salem, Mercer co. Penn. Aug. 21, 1828.
2. Ohio	83	30,893	Chillicothe, Sept. 18, 1828.
3. Kentucky	89	27,620	Shelbyville, Oct. 23, 1828.
4. Illinois	56	16,097	Madison, Indiana, Oct. 9, 1828.
5. Missouri	22	3,408	Fayette Camp Ground, Sept. 12, 1828.
6. Holstein	56	19,239	Jonesborough, E. T. Nov. 13, 1828.
7. Tennessee	75	19,057	Murfreesboro', Dec. 4, 1828.
8. Mississippi	50	13,401	Tuscaloosa, Ala. Dec. 25, 1828.
9. South Carolina	123	53,648	Charleston, Jan. 23, 1829.
10. Virginia	93	35,295	Lynchburg, Feb. 23, 1829.
11. Baltimore	99	37,781	Baltimore, March 13, 1829.
12. Philadelphia	114	41,627	Philadelphia, April 15, 1829.
13. New York	163	31,941	Troy, N. Y. May 13, 1829.
14. New England	177	19,947	Portsmouth, N. H. June 10, 1829.
15. Genesee	133	31,949	Cazenovia, Madison co. N. Y. June 10, 1829.
16. Maine	68	9,428	Gardiner, Me. July 9, 1829.
17. Canada	39	8,595	

Totals. Travelling Preachers 1533, Superannuated preachers 109—Total preachers, 1642. Increase in 1828, 66. Members in society, 421,105. Increase in 1828, 39,105. There are many Local Preachers. Number not known.

LUTHERANS.—We have not the means of furnishing our readers with a complete statistical view of this denomination. The General Synod of the Evangelical Lutheran Church in the United States contains about 200 ministers, and 800 Congregations.

CUMBERLAND PRESBYTERIANS.—Present number of Ministers and chhs. not known. It has been stated to be sixty.

NEW JERUSALEM CHURCH—1828. Ordaining ministers 8. Priests and teaching ministers 6. Licentiates 12. Places containing "Societies or Revivers:" Mo. 5. N. H. 2. Ma. 16. N. Y. 11. N. J. 1. Penn. 17. Del. 1. Md. 2. Va. 4. Ohio 13. Ky. 3. Ind. 2. Il. 1. La. 1. Total 79. Places known to contain Societies, 22.

FREE WILL BAPTISTS.—In 1827, Ministers 242. Licentiates 30. Churches 335. Comm. 12,000.

CHRISTIAN SOCIETY.—From 800 to 1,000 churches, are reckoned by this denomination. They are Anti-Calvinistic, and Unitarian.

UNITARIANS.—A very respectable clergyman of this denomination, in a recent letter addressed to one of the Editors, writes;—"as regards the whole number of ministers and congregations," (Unitarian) "I am accustomed to think that it is not far from about one hundred and fifty, perhaps fewer, perhaps more. I never have made an exact examination, and may not be very nearly right. But do not suppose that I can be very wrong.

UNIVERSALISTS.—"The number of Societies in the United States amounts to between *two and three hundred*; and the number of preachers is, at present (1824) about *one hundred and forty*. The number of regularly organized churches is not certainly known, owing to the great extent of country through which they are scattered, and the want of regular returns. That number however, is supposed to be about *sixty*." Statement of Rev. David Pickering, minister of the Universalist Chapel, Providence, R. I., in Benedict's History of all religions, p. 245.

ROMAN CATHOLICS.—It is said that this denomination is rapidly increasing by emigration from Europe, and in other ways. Large sums of money are annually expended by the church of Rome, in the erection of meeting-houses, and in the support of priests in America. The number of Catholics in the United States, was estimated, several years ago, at 600,000. If so, the present number is doubtless greater.

✂ For a view of several other denominations, we must refer our readers to No. V. of this work, p. 102. We omit a summary of all the denominations in the present number, in the hope of being able, another year, to make one more complete.

QUARTERLY LIST OF ORDINATIONS AND INSTALLATIONS.

- Rev. BENJAMIN RICE, inst. pastor, Cong. New-Gloucester, Maine. October 1, 1828.
 Rev. DAVID STARRET, inst. pastor, Cong. Litchfield, Ms. Oct. 21.
 Rev. AARON B. CHURCH, inst. pastor, Cong. Calais, Ms. Oct. 2.
 Rev. JEREMIAH KELLEY, ord. pastor, Baptist, Brewster, Ms. Oct. 2.
 Rev. SAMUEL JOHNSON, inst. pastor, Cong. Saco, Ms. Nov. 5.
 Rev. N. BISHOP, ord. pastor, Cong. Clinton, Ms. Nov. 19.
 Rev. HENRY WHITE, inst. pastor, Cong. Gilead, Ms.
 Rev. EBENEZER THRESHER, ord. pastor, Bapt., Portland, Me. Dec. 18.
 Rev. EBENEZER E. CUMMINGS, ord. pastor, Baptist, Salisbury, New Hampshire. Sept. 17.
 Rev. CHARLES M. BROWN, ord. pastor, Cong. Lempster, N. H. Sept. 18.
 Rev. CEPHAS H. KENT, ord. col. pastor, Cong. Barrington, N. H. Oct. 22.
 Rev. INCREASE S. DAVIS, ord. pastor, Cong. Dorchester, N. H. Oct. 10.
 Rev. JOSIAH PEABODY, ord. pastor, Cong. Sullivan, N. H. Nov. 5.
 Rev. ROBERT PAGE, inst. pastor, Cong. Durham, N. H. Dec. 3.
 Rev. ASHER H. WINSLOW, ord. pastor, Cong. Dover, N. H. Dec. 4.
 Rev. JOSEPH MARSH, ord. Cong. Pomfret, Vermont. Sept. 24.
 Rev. JONATHAN LEAVITT, ord. evang. Cong. Pomfret, Vt. Sept. 24.
 Rev. JOHN A. AVERY, ord. evang. Cong. Pomfret, Vt. Sept. 24.
 Rev. BENJAMIN HALE, ord. deacon, Epis. Woodstock, Vt. Sept. 28.
 Rev. SAMUEL PIERCE, ord. pastor, Baptist, Londonderry, Vt. Oct. 29.
 Rev. HENRY I. HALL, ord. evang. Baptist, Monkton, Vt.
 Rev. JOSEPH STEELE, inst. pastor, Cong. Castleton, Vt. Nov. 25.
 Rev. HENRY F. BALDWIN, ord. evang. Baptist, Bennington, Vt. Dec. 18.
 Rev. HENRY BALL, ord. evang. Baptist, Hingham, Massachusetts. Sept. 20.
 Rev. JOHN SPAULDING, ord. evang. Cong. Newburyport, Ms. Sept. 25.
 Rev. ADDISON KINGSBURY, ord. evang. Cong. Newburyport, Ms. Sept. 25.
 Rev. CALVIN W. RANSOM, ord. evang. Cong. Newburyport, Ms. Sept. 25.
 Rev. SAMUEL H. FLETCHER, ord. evang. Cong. Newburyport, Ms. Sept. 25.
 Rev. CHARLES R. FISK, ord. evang. Cong. Newburyport, Ms. Sept. 25.
 Rev. JOSEPH M. DRIVER, ord. pastor, Baptist, Reading, Ms. Oct. 8.
 Rev. PLUMMER CHASE, inst. pastor, Cong. Carver, Ms. Oct. 15.
 Rev. MINEK P. PRATT, ord. pastor, Cong. Ward, Ms. Oct. 22.
 Rev. CALVIN NEWTON, ord. pastor, Baptist, Bellingham Ms. Oct. 22.
 Rev. WILLIAM HARLOW, ord. evang. Cong. Barnstable, Ms. Oct. 29.
 Rev. NICHOLAS MEDBURY, ord. pastor, Baptist, Middleborough, Ms. Nov. 12.
 Rev. JOHN W. YEOMANS, ord. pastor, Cong. North Adams, Ms. Nov. 12.
 Rev. J. W. EASTMAN, inst. pastor, Cong. North Reading, Ms. Nov. 12.
 Rev. ABNER D. JONES, ord. pastor, Unit. Hubbardstown, Ms. Nov. 13.
 Rev. ELIPHALET P. CRAFTS, ord. pastor, Unit. East Bridgewater, Ms. Nov. 19.
 Rev. MOSES B. BRADFORD, ord. pastor, Cong. Montague, Ms. Nov. 19.
 Rev. ELIPHALET CASE, Jun. inst. pastor, Univ. Lowell, Ms. Nov. 27.
 Rev. CHARLES B. KEYES, ord. pastor, Baptist, North Adams, Ms. Nov. 27.
 Rev. F. GRISWOLD, inst. pastor, Cong. South Hadley Canal, Ms. Dec. 3.
 Rev. EBENEZER HUBBARD, inst. pastor, Cong. Lunenburg, Ms. Dec. 10.
 Rev. JOB MANCHESTER, ord. elder, Baptist, Warwick, Rhode Island.
 Rev. ISAAC LEWIS, inst. pastor, Cong. Bristol, R. I. Nov. 12.
 Rev. LEVI KNEELAND, ord. evang. Baptist, Plainfield, Connecticut. Oct. 8.
 Rev. JAMES B. WILCOX, ord. evang. Cong. Farmington, Ct. Oct. 8.
 Rev. JUSTIN MARSH, inst. pastor, Cong. Farmington, Ct. Oct. 14.
 Rev. SAMUEL GRISWOLD, ord. evang. Cong. Farmington, Ct. Oct. 14.
 Rev. JUDSON A. ROOT, ord. pastor, Cong. North Branford, Ct. Oct. 15.
 Rev. CHESTER BIRGE, ord. evang. Cong. North Branford, Ct. Oct. 15.
 Rev. SANFORD LAWTON, ord. evang. Cong. North Branford, Ct. Oct. 15.
 Rev. STEPHEN TOPLIFF, ord. evang. Cong. North Branford, Ct. Oct. 15.
 Rev. WILLIAM GRAGG, ord. pastor, Cong. Windham, Ct. Oct. 15.
 Rev. XENOPHON BETTS, ord. evang. Cong. Greenwich, Ct. Oct. 21.
 Rev. OTIS LANE, inst. pastor, Cong. Voluntown and Sterling, Ct. Oct. 29.
 Rev. STANTON G. BABCOCK, ord. pastor, Baptist, Groton, Ct. Nov. 13.
 Rev. CHAUNCEY LEE, D. D. inst. pastor, Cong. Marlborough, Ct. Nov. 19.
 Rev. HORATIO POTTER, ord. priest, Epis. Hartford, Ct. Dec. 13.
 Rev. JOHN HUNTER, ord. pastor, Cong. Fairfield, Ct. Dec. 24.
 Rev. FREDERICK T. TIFFANA, ord. priest, Epis. Cooperstown, Otsego Co. New York. Sept. 25.
 Rev. NORMAN H. ADAMS, ord. priest, Epis. Unadilla, Otsego Co. N. Y. Sept. 27.
 Rev. EDWARD ANDREWS, ord. priest, Epis. Unadilla, Otsego Co. N. Y. Sept. 27.
 Rev. ——— KISSAM, inst. pastor, Presb. Bethlehem, N. Y. Sept. 30.
 Rev. ANTOINE VERREW, ord. priest, Epis. New York city, N. Y. Sept. 30.
 Rev. ISAAC M'ILLVAIN, inst. pastor, Presb. Lansingburg, N. Y. Oct. 2.
 Rev. ORSAMUS ALLEN, ord. pastor, Baptist, Seneca Falls, N. Y. Oct. 3.
 Rev. PETER P. ROUSE, inst. pastor, Ref. Dutch, Brooklyn, N. Y. Oct. 12.
 Rev. SAMUEL PARKER, inst. pastor, Presb. Fabius, Onondaga Co. N. Y. Oct. 22.
 Rev. WILLARD JUDD, ord. pastor, Baptist, Salisbury, Herkimer Co. N. Y. Oct. 22.
 Rev. WALTER COVEY, ord. past. Baptist, Worcester, Otsego Co. N. Y. Oct. 28.
 Rev. HORATIO J. LOMBARD, ord. pastor, Presb. Orville, N. Y. Nov. 12.
 Rev. A. G. FRAZER, inst. pastor, Presb. New York city, N. Y. Nov. 26.
 Rev. WILLIAM H. WILLIAMS, ord. past., Presb. Albany, N. Y. Dec. 9.
 Rev. HENRY G. LUDLOW, inst. pastor, Presb. New York city, N. Y. Dec. 25.
 Rev. R. C. SHIMEALL, inst. pastor, Ref. Dutch, Pompton, New Jersey. Oct. 7.
 Rev. JOSEPH M. OGDEN, inst. pastor, Presb. Chatham, N. J. Nov. 11.
 Rev. F. W. McNAUGHTAN, ord. pastor, Presb. Mercersburg, Pennsylvania. Aug. 20.
 Rev. JOHN KENDALL, ord. missionary, Presb. Mercersburg, Pa. Aug. 30.

- Rev. PETER HOSSINGER, ord. pastor, Presb. Rockville, Pa. Sept. 24.
 Rev. SAMUEL AARON, ord. ———— New Britain, Pa. Sept. 27.
 Rev. THOMAS H. SKINNER, D. D. inst. pastor, Presb. Philadelphia, Pa. Oct. 19.
 Rev. DAVID STEVENS, ord. pastor, Presb. Pittsburgh, Pa. Nov. 7.
 Mr. FRANCIS H. LAIRD, ord. deacon, Episc. Norristown, Pa. Nov. 9.
 Rev. JAMES ALEXANDER, ord. pastor, Presb. Salem, Mercer Co. Pa. Nov. 13.
 Rev. THOMAS BROWN, ord. pastor, Baptist, Great Valley, Pa. Nov. 19.
 Rev. ALEX. CAMPBELL, inst. pastor, Presb. United Cong. Buckingham and Blackwater, Delaware. Sept. 29.
 Rev. PIERCE CONNELLY, ord. priest, Episc. Kinsessing, Del. Oct. 5.
 Rev. JOHN GOODALL, ord. pastor, Baptist, Hampton, Virginia. Nov. 10.
 Rev. N. H. HARDING, ord. ———— Va. Nov. 10.
 Rev. WILLIAM S. WHITE, ord. evang. Presb. ———— Amelia Co. Va. Nov. 16.
 Rev. JOHN BARKSDALE, ord. evang. Presb. ———— Amelia Co. Va. Nov. 16.
 Rev. DAVID H. RIDGLEY, ord. pastor, Presb. Winchester, Va. Dec. 4.
 Rev. P. I. SPARROW, ord. pastor, Presb. Lincoln, North Carolina. Nov. 14.
 Rev. RICHARD B. CARTER, inst. pastor, Presb. Abbeville, South Carolina. Oct. 24.
 Mr. A. W. MARSHALL, ord. deacon, Episc. Charleston, S. C. Oct. 15.
 Rev. W. J. CLARNEY, ord. priest, Rom. Cath. Charleston, S. C. Oct. 15.
 Rev. R. S. BAKER, ord. priest, Rom. Cath. Charleston, S. C. Oct. 15.
 Rev. SAMUEL DAVIS BLYTHE, ord. evang. Presb. Frankfort, Kentucky. Oct. 2.
 Rev. ——— WING, ord. priest, Episc. Gambier, Ohio. Oct. 12.
 Mr. ——— PRESTON, ord. deacon, Episc. Gambier, Ohio. Oct. 12.
 Rev. JOEL TALCOTT, inst. pastor, Presb. Wellington, Lorain Co. Ohio. Nov. 29.
 Rev. MYRON TRACY, inst. pastor, Presb. Clarendon, Geauga Co. Ohio. Nov. 13.

Whole number in the above list, 104.

SUMMARY.

		STATES.	
Ordinations . . .	74	Maine . . .	8
Installations . . .	30	New Hampshire . . .	7
OFFICES.		Vermont . . .	8
Pastors . . .	65	Massachusetts . . .	21
Col. Pastors . . .	1	Rhode Island . . .	2
Evang. & Missiona. . .	22	Connecticut . . .	15
Priests . . .	9	New York . . .	15
Deacons . . .	4	New Jersey . . .	2
Not designated . . .	3	Pennsylvania . . .	9
DENOMINATIONS.		Delaware . . .	2
		Virginia . . .	5
		North Carolina . . .	1
Congregational . . .	42	South Carolina . . .	4
Presbyterian . . .	23	Kentucky . . .	1
Baptist . . .	19	Ohio . . .	4
Episcopal . . .	11	DATES.	
Dutch Reformed . . .	2	1828 August . . .	2
Unitarian . . .	2	September . . .	19
Universalist . . .	1	October . . .	38
Roman Catholic . . .	2	November . . .	27
Not designated . . .	2	December . . .	11
Former Beneficiaries of the Am. Ed. Soc. . .	19	Not designated . . .	7

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QUARTERLY LIST

OF

DEATHS

of Clergymen and Students in Theology.

- Rev. ASAPH MORGAN, et. 51, St. Albans, Vt. 24th year of his ministry, Essex, Vt.
 Rev. JOHN MELLEN, et. 76, Cambridge, Mass. Sept. 19, 1828.
 Rev. STEPHEN BEMIS, et. 51, Cong. Harvard, Ms. Nov.
 Rev. TIMOTHY ALDEN, et. 92, Cong. Yarmouth, Ms. Graduate of Harvard, 1762. Nov.
 Rev. JUDE DAMON, et. 78, Cong. Truro, Ms.
 Rev. ROBERT F. JONES, et. 44, Meth. De Kalb, New York. Oct.
 Rev. DANIEL H. BARNES, Baptist, N. York city, Associate Principal of High School. Killed by leaping from a stage. Oct. 25.
 Rev. CHARLES MOSHER, Presb. Junius, N. Y. Died at Reading, Steuben Co. Dec. 5.
 Rev. ABRAHAM J. KEYES, et. 48, Jew, Philadelphia, Penn. pastor of the Hebrew cong. Oct. 18.
 Rev. NOEL ROBERTSON, et. 23, Cong. Manyunk, near Philadelphia, Penn. Oct. 21.
 Rev. MAYER ULMAR, et. 72, Jew, Philadelphia, Penn. Past. of the Hebrew Germ. ch. Nov. 5.
 Rev. JAMES ROOKER, et. 78, Presb. Germantown Penn. Dec. 1.
 Rev. DANIEL STANSBURY, Meth. Baltimore, Maryland. Oct. 26.
 Rev. JAMES A. LYNCH, et. 26, Rom. Cath. Emmitsburg, Md. Prof. Math. St. Mary's Col. Nov. 12.
 Rev. OTHO L. WILLIAMS, et. 45, Meth. Winchester, Virg. Local Preacher. Sept. 25.
 Rev. ASBURY MORGAN, et. 31, Meth. Charleston, S. C. Sept. 25.
 Rev. JOHN F. JEFFERS, et. 24, Columbia Co. Georgia. A native of Ireland.
 Rev. CHARLES S. ROBINSON, et. 35, Cong. St. Charles, Mo. A graduate of And. The Sem. in 1819, native of Mass. Oct. 25.
 Rev. NATHAN B. DERROW, et. 56, Presb. Vienna, Ohio. Nov. 18.

Whole number in the above list, 19.

SUMMARY.

		STATES.	
AGES.			
From 20 to 30 . . .	3	Vermont . . .	1
30 40 . . .	2	Massachusetts . . .	4
40 50 . . .	3	New York . . .	3
50 60 . . .	0	Pennsylvania . . .	4
60 70 . . .	0	Maryland . . .	2
70 80 . . .	4	Virginia . . .	1
80 90 . . .	0	South Carolina . . .	1
90 100 . . .	1	Georgia . . .	1
Not specified . . .	3	Missouri . . .	1
Sum of all the ages specified . . .	832	Ohio . . .	1
Average age . . .	52	DATES.	
DENOMINATIONS.		Congregational . . .	5
		Presbyterian . . .	3
		Baptist . . .	1
		Methodist . . .	4
		Jews . . .	2
		Roman Catholic . . .	1
		Not specified . . .	3
		1828 September . . .	3
		October . . .	6
		November . . .	6
		December . . .	2
		Not specified . . .	2

INTELLIGENCE, JAN. 1829.

CORRESPONDENCE.

Concert of Prayer.

Our limits permit us to give only the following extracts from the correspondence of the last quarter. The first is from the Secretary of a Praying Circle of Females connected with one of the Presbyterian Churches, in New York City. The second is from an Association of students in Nassau Hall, Princeton, N. J., who observe the Tuesday after the first Monday of each month, as a Concert of Prayer.

New York, Dec. 21, 1828.

Upon reading your forcible appeal to Christian females to unite prayer with their efforts on behalf of the Education Society, a few members of _____ Church agreed to meet on the Tuesday afternoon, after the first Monday in every month, and cast their mite into the treasury of the Lord. Our meeting is increasing in numbers and interest, and some of us can attest, that while we have been supplicating the outpouring of the Holy Spirit upon others, our own souls have been refreshed by the Divine presence.

Nassau Hall, Princeton, N. J. Dec. 19, 1828.

Respected Sir,—I beg permission, though an entire stranger to you, to acquaint you with the existence of an association in this College, for the purpose of observing a monthly season of prayer, in accordance with the plan suggested by the Directors of the American Education Society. There is, I believe, but one student connected with this College, who has even a remote connection with the Society of which you are Secretary. But on the Tuesday evening immediately succeeding the first Monday of the present month, the pious students of this Institution convened, at the suggestion of one who had a slight acquaintance with your operations, and an association was formed, a constitution adopted, and signed by eighteen individuals. Of this number, nearly one half receive no assistance in their education from any charitable fund. The subjects of the several prayers were read from the eleventh Report of the American Education Society previously to their being made. The meeting was one of deep interest and great solemnity, and the importance of its object was apparently appreciated by the members.

Indeed, Sir, it is difficult for us to conceive how any *pious* student, in a course of preparation for the Gospel ministry, can cherish indifference to this object, and at the same time possess the most essential qualification for the work which he has in prospect, viz. a heart glowing with love to the Redeemer. We were induced to forward this notice, by the hope, that it would afford you some little gratification, and, perhaps encouragement.

In behalf of the Association.



STATE OF RELIGION IN COLLEGES,

viewed in connection with the Concert of Prayer, Feb. 26, 1829.

It is now six years since the last Thursday of February has been observed by Christians, as a season of united and special prayer for our Literary Institutions. About fifteen Colleges, and a large number of Academies have, within that time, enjoyed the reviving influences of God's Holy Spirit. From an accurate examination, we have ascertained, that not less than *four hundred and fifty* members of our Colleges have been made the subjects of renewing grace within that period. At one institution sixty individuals were hopelessly converted in one revival; at another, in three successive revivals, seventy individuals.

The amount of good, which will be accomplished through time and through eternity, by means of these revivals, is immeasurable. At least four hundred individuals will, in consequence, preach the unsearchable riches of Christ to four hundred thousand immortal beings. Not less than thirty are already in the field; several of whom are rejoicing in the fruits of extensive revivals of religion; while thirty more are pursuing their studies at one Theological Seminary.

But it is a most disastrous and lamentable fact, that during the last year, the special influences of God's Holy Spirit have been *almost wholly withdrawn*. There has been, probably, within one year an actual *decrease* of between one hundred and one hundred and fifty pious students at our Colleges.

Now, is not this prospect dark and appalling? Does it not call for deep humiliation and earnest prayer, and conscientious effort on the part of the whole Christian Church? It is the tendency of every thing human to go downward. Nowhere is this more true than in Literary Institutions. From the continual changes which they are undergoing, a vigorous tone of piety may be almost immediately succeeded by languor, and darkness, and death. There is now an unquestionable and rapid approximation towards this fearful result. But shall all which has been done towards rendering our Colleges great sources of evangelical influence be lost? To our Colleges, the Church of Christ and a dying world are looking for help. After all the efforts of Education Societies, and after all the efforts from every other quarter, thousands of congregations, and hundreds of thousands of souls in this country, will live and die without the Gospel. There are now at least *two thousand* young men in our Colleges, whom the grace of God can qualify to go forth and proclaim the messages of salvation. Let these facts be examined and pondered well. Let them be made the subject of intense and persevering prayer.



OPERATIONS OF THE AMERICAN EDUCATION SOCIETY.

Meeting of the Board of Directors. The regular Quarterly meeting was held in Boston, on the 14th of the present month. The following list contains the number of applicants admitted on trial by the Parent Society and its Branches.

Un. Theol. Sem., Hampd. Sidney, Va.	2
Theol. Sem. Princeton, N. J.	2
Theol. Sem. Bangor, Me.	2
Theol. Sem. Andover, Ms.	6
Dickinson College Carlisle, Penn.	1
Union Coll. Schenectady, N. Y.	1
Amherst Coll. Amherst, Ms.	2
Dartmouth Coll. Hanover, N. H.	1
Pittsfield High School	1
Amherst Academy	2
Monson Do.	3
Phillips Do.	3
Groton Do.	1

Bridgton Academy	Me.	1
China Do.	Me.	1
Pinkerton Do.	N. H.	1
New Haven Do.	Conn.	1
S. Hartford Do.	N. Y.	1
Potsdam Do.	N. Y.	1
Steuben Do.	N. Y.	1
Clinton Do.	N. Y.	2
Franklin Do.	N. Y.	2
Ogden Do.	N. Y.	1
Rochester Do.	N. Y.	2
Bloomfield Do.	N. J.	1
New York city	N. Y.	2

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44

Two others were received, by transfer, from Societies recently united with the American Education Society; and one youth was restored to its patronage, who had been deprived of it for a season; making 47 who have thus been newly placed upon the funds of the Society. The fact which we noticed in the last number of the Journal, that a large part of the new applications are from young men in Academies, is very observable also, the present quarter. The number of beneficiaries in this stage of education has increased *five fold* in two years.

Treasury overdrawn, six thousand dollars.

Notwithstanding the efforts which have been made to raise funds, the resources of the Society have fallen far short of the expenditures. The debt, for money borrowed, at the last Quarterly Meeting was \$3,500. The Directors have been compelled to borrow \$2,500 more at their recent meeting to meet the appropriations which amount to seven thousand dollars. The present number of young men, who depend upon the Society and its Branches for the means of obtaining a thorough education for the ministry, is not far from 350. An increase of *fifty* young men, on an average, will be made to the list every quarter, should the applications multiply no faster than at present.

Permanent and Temporary Scholarships.

Whatever may be the circumstances of other benevolent Societies, experience has abundantly shown that the interests of the American Education Society can in no way be so certainly and effectually promoted

as by means of these foundations. The work of supervision never can be performed as it ought to be, while the time and energies of the Executive Agents are absorbed in devising and executing plans for obtaining funds. That work is now in a measure, necessarily suspended, in consequence of the great and pressing pecuniary wants of the Society. Just so fast as scholarships of either of the above descriptions can be obtained, young men will be placed upon them, and time will be saved for the important service to which we have referred.

Call for help.

Under these circumstances we again send forth our appeal to the Christian Public. A great question is at issue. Shall Pastors and Ministers and Missionaries be provided for the thousands and millions of our destitute fellow men? Shall the pledges which have been given, in the name of the community, whose servants we are, be redeemed? At a time when our hopes are beginning to revive, and the prospect brightens of speedily bringing into the whitening fields a host of devoted laborers—who is willing to check the zeal and efforts of those who are coming forward to engage in the work of the ministry? These pledges *must* be redeemed. They will be. We announce our wants, not to discourage applicants;—not *one*, whom the Directors could patronize consistently with the requisitions of the constitution, *has ever yet asked in vain*, and we trust not one ever will. But there must be an increase of the means of sustaining such applications. For these—friends of learning—friends of humanity—friends of the Lord Jesus Christ, we look to *you*. Your aid is wanted *now*. Our country is growing with unexampled rapidity. The world is groaning and travelling in pain for deliverance from the yoke of sin. A bright morning is approaching—and the King of Zion is coming to set up his kingdom upon the earth. To you, is given the privilege of hastening this desirable period, by multiplying the instruments whose exertions are to usher it in.—Can *you* not, Christian reader, by

your efforts, if not by your own resources, furnish the means of preparing one such instrument for the service of your Divine Redeemer? If you *can*, remember, that is a work for which *you will be held responsible* at the final judgment. If you can do more than this, your responsibility is increased in proportion.



Essex County, Ms. Auxiliary.

This Society was originally formed in 1816. Its operations were suspended in 1824. On the 12th of November last, the Society was reorganized at Topsfield, and a constitution adopted. The President is the Hon. William B. Banister; the Secretary, Rev. David T. Kimball of Ipswich, and the Treasurer, Joseph Adams, Esq. of Salem. These officers constitute the Board of Directors. A Resident Agent is appointed in each town, who has special oversight of the interests of the Society in the town. The annual meeting of the Society is to be held alternately, within the bounds of the North and South Conferences of the Churches in the County, at such time and place, as the Conferences shall meet, and as may be arranged by the Board of Directors.

Many of the towns in the county have recently been visited by the Secretary of the Parent Society. Rev. Benjamin H. Pitman is also employed, for a few weeks, in the service of the Society. Much interest has been manifested in the cause, and valuable aid rendered.

The following gentlemen have been appointed Resident Agents. West Bradford, Jesse Kimball, Esq. East Bradford, Mr. Nathaniel Ladd. Haverhill, Isaac R. Howe, Esq. Ipswich, 1st, Mr. Stephen Stanwood. 2d, Col. Charles Kimball. Wenham, Mr. Franklin Hadley. Hamilton, Captain Azor Brown. Rowley, Dea. Joshua Jewett. Byfield, Deacon Putnam Perley. Amesbury, 2d, Mr. James Chase. West Newbury, Deacon Josiah Parker. Boxford, Mr. Anstel Stickney. South Andover, Deacon Mark Newman. West Parish, South Andover, Mr. Peter Smith. Theological Seminary, Samuel Farrar, Esq. Marblehead, Hon. William Reed. Salem, Tabernacle church, Mr. Samuel Archer; South church, Dea. Daniel Lang; Howard Street, Mr. Elijah Porter; Essex, Mr. David Choate. Manchester, Mr. Andrew Brown. Sandy Bay, Mr. Thomas Giles. Other Agents will hereafter be appointed in those towns or parishes which may contribute to the funds of the Auxiliary.

Mr. Matthews' Agency in Vermont.

Mr. Matthews has been laboring within the limits of the North Western Branch for several weeks. Gratifying success has attended his efforts, and there is strong reason for believing that a deep and permanent interest for the cause, will be produced throughout the state. A detailed Report of the agency may be expected in a future number.



PRESBYTERIAN BRANCH.

Rev. Wm. T. Hamilton's Agency.

An extended Report of Mr. Hamilton's Agency was published in the New York Observer of November 22, 1828, and also in the Philadelphian. We would, however, gladly copy it, in detail, into the Quarterly Register and Journal, did our limits permit. We must content ourselves, with a brief abstract. The agency was performed, for the Presbyterian Branch of the American Education Society in the months of August, September and October. Pennsylvania was traversed by the Agent from East to West, four times, and once from North to South, making in all a distance of 2100 miles. The congregations on the borders of Maryland, Ohio, Virginia, and Delaware, were also visited. Mr. Hamilton preached fifty times, received donations amounting to \$102, and subscriptions in twenty different places, amounting to about \$1500 a year for seven years, making in the whole \$10,000. The names of the Congregations, which subscribed, are the following—Harrisburg, tempo. Scholarships 2; Gettysburg 2; Carlisle 3; Shippensburg 1; Chambersburg 1; Green Castle 1; Hagerstown, Md. 1; Mercersburg 2; M'Connellstown 1; Union 1; Washington probably 1; Brownsville 1 1-2; Canonsburg 1; Williamsport \$16 per annum, Greensburg 1-2; Pittsburg 1st church 2; Huntingdon 1; Philadelphia, Northern Lib. 2; church in 13th street \$14 donation; 1st church 1; 5th church 5; German Reform. church 1-3; L. church \$20 donation. Wilmington, Del. 1; Milton 1; Bellefonte 1-3; Erie 1-2; Meadville 1; Mercer 1-3; Wheeling, Va. 1; Steubenville, Ohio 1; Newville 2; Rev. C. Hoover, Philadelphia 1. Making every deduction, means may be confidently anticipated for educating from twenty-five to thirty young men. Much cordiality of feeling was manifested, and a ready cooperation extended, almost uniformly, wherever the agent called. Important benefits will doubtless result from the dissemination of a knowledge of the principles of the American Education Society among the Literary Institutions and Religious Denominations of the important section of country visited.

WESTERN EDUCATION SOCIETY.

We hope and believe that the earnest and impressive appeal, which is contained in the following Circular of the Board of Directors of this Society, will be effectual. There is no part of the United States, not excepting New England, where more *may* be done to increase the number of pious and educated ministers, than in this favored portion of the country. We speak deliberately, and from full conviction on the subject. Ministers, Brethren, and Friends dwelling in this region, you will not suffer the talent which God has given you to lie buried, or to be forgotten and neglected.

After mentioning many facts calculated to show the great and pressing calls for ministerial labor, some of which may be found in the last number of the Quarterly Journal, the Corresponding Secretary, under date of January 7, 1829, in behalf of the Board of Directors—proceeds:

“In view of these facts, and many others of a similar nature, the Western Education Society has been greatly enlarged in its operations. Since its connection with the American Education Society, its Directors have held but two quarterly meetings. The first was in September, at which they received thirty two beneficiaries; sixteen on recommendation from Examining Committees, and sixteen transferred from the American Education Society. At their last meeting, which was in December, they received twenty one beneficiaries; nine on recommendation from Examining Committees, and twelve transferred from the American Education Society. This Society has now **FIFTY FIVE** beneficiaries, whose quarterly appropriations, agreeably to the Society's rules, will amount to *eight hundred and ninety eight dollars*. A considerable accession to this number is expected at the next meeting of the Board. And here we present the important question—What can be done to meet these necessities, which are increasing so fast, and pressing upon this Society with an overwhelming interest? Shall we say to young men of a promising character that they cannot be supported; and send them back to their farms and workshops? We cannot and *dare not* take this responsibility, in view of the situation of our country and of the world. Shall we depend on the Parent Society for funds? They forwarded *every dollar* of the appropriations in September, amounting to \$552; and

we have been under the necessity of applying to them for above \$700 of the appropriations made in the month of December last; while only \$120 were paid from our own treasury.

"SHALL WE GO ON AT THIS RATE? Shall a Society which extends over thirty counties, embracing the middle and western parts of this state, depend *chiefly* on the liberality of the eastern states, to educate their pious young men for the ministry? The wealth of this country; the christian enterprise of this country; the expansive views and liberal feelings which Christians here have uniformly manifested, forbid the indulgence of such a thought. The cause is manifest, why our treasury is now without funds. No efforts have been made to raise them; as the Corresponding Secretary of the American Education Society has been expected here for several months, to commence his operations for this particular object. But the pressure of his other avocations now imperiously require that he should spend the winter in the southern and western states. And the business concerns of this Society, which are indispensable, demand so much of the time of its Corresponding Secretary, and require that he should be so often at the centre of operations, that it will be *out of his power* to visit many places in the course of the present winter for the purpose of raising funds.

"What then can be done? MORE THAN ONE THOUSAND DOLLARS must be appropriated at the quarterly meeting of the Directors, in March next, to meet the necessities of this Society. How easily this sum, and much more, might be raised, by a little exertion in *every place*, where agents of this Society have been appointed. For the purpose of uniting the efforts of such agents, and of others that may be disposed to take an interest in this object, it is proposed that a collection be taken up for the Education Society, by subscription or otherwise, on the *first week in February next*; and where it cannot be conveniently made at that time, that it be attended to as soon after as circumstances will admit. May we not hope that *every Town Agent*; that *every Association which has made no returns*; and that *every Minister of the Gospel* who receives this circular, will make an exertion to promote this object? With how much greater ease, and how much more economy, the sum that is needed can be raised in this way, than by employing travelling agents to perform this work? The success of this application will go far in deciding the question, whether such agents must hereafter be employed by this Society.

"Will the brother or sister who is perusing this Circular now look at the facts above stated a *second time*. Was there

ever a period when the object of Education Societies had so urgent a claim on the public? Was there ever a time when this Society had more reason to expect the support of its friends and patrons? Shall the object of this Circular be obtained in *your place by the efforts you may make* in compliance with this proposal? It is but a few weeks before this collection must be made. Will you now prescribe your plan; draw up your subscription paper, if this is to be the mode adopted; begin to wake up an interest in favor of this object, by circulating the substance of this communication; and fix upon the week and day when your collection shall be taken up? And will you forward the amount collected as soon as may be convenient, to JAMES S. SEYMOUR, Treasurer, at Auburn; to the Subscriber, at Westmoreland; or to some of the Society's Depositaries, noticed in the last annual report? You will thus participate in the peculiar enjoyments, as well as in the trials and services, of those who have labored by this means, in turning many to righteousness.

"JAMES EELLS."



OPERATIONS OF OTHER EDUCATION SOCIETIES.

Eleventh Annual Report of the Society for educating pious young men for the Ministry of the Protestant Episcopal Church, Oct. 1828.

This Society was established, in June, 1818, at Washington City. In 1820, the Beneficiaries of the Society were placed under the instruction of the Rev. Reuel Keith, who had been appointed a Professor of Theology at William and Mary's College, Va. In 1823, Professor Keith removed to Alexandria, Fairfax Co. Va., at a distance of six miles from Washington, where the Episcopal Convention of Virginia had established a Theological School. In consequence of this measure, fresh exertions were made in behalf of the Education Society. The receipts of the tenth year were 3,138 dollars; of the eleventh, 4,768 dollars. The Society has now 28 auxiliaries, located in the States of Virginia, Maryland, New York, South Carolina, and the District of Columbia. Nine new Beneficiaries were received during the past year, making the whole number, assisted by the Society, *thirty-eight*. The aid which the Society furnishes, is confined to the inhabitants of no territorial limits. The method of assis-

tance is the same as that of the American Education Society, advantageous loans. The sum of \$215 was refunded, during the last year. Nineteen, whom the Society have aided, are now laboring in the work of the Ministry. The operations of the Society, though limited, are conducted with energy and wisdom.

Massachusetts Baptist Education Society.

Within the limits of the Baptist Denomination in the United States, there are more than *twelve hundred* destitute churches. This alarming deficiency of the means of grace, has awakened, as well it might, considerable interest, in different portions of the Baptist church. Several State Education Societies are enlarging their sphere of operations. Among these is the Massachusetts Baptist Education Society. From the fourteenth annual Report, just printed, it appears that some measures are in contemplation for creating a deeper and more general interest in the cause. It is proposed to extend the sphere of the Society's labors over all the New England States. Students from all these states are now assisted by the Society. Fifty-three young men were aided, during the last year, twenty-six of whom were new Beneficiaries. Eleven are preparing for the Newton Theological Seminary. Eight are members of that institution; eleven are preparing for college; thirteen are members of different colleges, &c. Rev. Henry Jackson, of Charlestown, is Secretary of the Society.

Connecticut Baptist Education Society.

This Society as we learn from the last Annual Report, was formed in 1818, and incorporated in 1820. It has assisted several young men, in a course of regular study. The Society has a permanent fund of 1500 dollars. Other sources of income, are the annual subscriptions. All together constitute a disposable fund of 200 dollars per annum. Some more efficient measures are in contemplation to increase the usefulness of the Society. Auxiliaries in each Baptist church in the State are proposed. In their address, the Directors state as arguments, showing the importance of learning in ministers of the Gospel—that there is now among all classes a very general diffusion of knowledge—that duties of immense importance to the church of God are multiplying upon ministers,—and that there is a most urgent call for ministerial labor from destitute churches.—Rev. Barnas Sears, of Hartford, is Corresponding Secretary.

Receipts into the Treasuries of the American Education Society and of its Branches from October to Dec. 1823.

DONATIONS.

<i>Berlin, Fem. Ed. Soc. by Miss Mary Fay, Treas.</i>	8 26
<i>Essex County Aux. Ed. Soc.—From 2d Fem. Cent Soc. Newburyport, by M. C. Greenleaf, Treas.</i>	12 00
<i>Salem Fem. Aux. Society, by Anna Batchelder, Treas.</i>	30 00
<i>Haverhill, Miss Marsh, by Rev. E. Cornelius,</i>	100 00
<i>Easton, From Mrs. Hayden</i>	1 66
<i>From a friend to the Society</i>	100 00
<i>Henniker, N. H. Fem. Ed. Soc.</i>	15 00
<i>Leominster, Fem. Aux. Ed. Soc. by S. Lincoln, Treas.</i>	12 23
<i>Lincoln, From family of Dea. Farrar</i>	4 05
<i>Collection at Monthly Concert</i>	13 32
<i>Middlesex Ed. Soc. by L. Shattuck, Tr.</i>	50 00
<i>Newburyport, Assoc. Circle of Industry, by Helen Tracy, Sec. and Tr.</i>	
<i>Semi-annual payment, \$25. Balance on the previous 6 mos.</i>	\$3 28 00
<i>North Andover, Female Friend</i>	2 00
<i>Presbyterian Branch, New York</i>	2000 00
<i>Phillipston, Fom. Char. Soc.</i>	5 00
<i>Rending, So. Pa. Fem. avails of labor</i>	20 00
<i>Sutton, Ladies' Praying Assoc. by Mrs. Mary Le B'March</i>	7 00
<i>Salem, Fem. member of Tab. Ch.</i>	3 00
<i>Townsend, Benevolent Society</i>	32 00
<i>Woburn, Male Ed. Con. in Middle and New Bridge District</i>	6 75
<i>Warwick, Monthly Concert</i>	5 00
<i>West Newbury, Coll. in 2d Parish on Thanksgiving, by J. Parker</i>	10 00—2465 27

ANNUAL SUBSCRIPTIONS.

<i>Boston, Geo. I. Homer</i>	30.
<i>D. W. Child</i>	30.
<i>J. Everts</i>	10.
<i>Hawkes Lincoln</i>	5.
<i>Samuel Coverly</i>	5.
<i>Jas. Milledge</i>	5.
<i>L. P. Grosvenor</i>	5.
<i>Dr. G. Shattuck</i>	5.
<i>T. Barry</i>	5.
<i>Ezra Palmer</i>	5.
<i>Wm. Worthington</i>	5.
<i>Geo. Murdock</i>	5.
<i>George Odiorne</i>	5.
<i>Tobias Lord</i>	5.
<i>Moses Evans</i>	5.
<i>Arnon Everett</i>	5.
<i>Jas. Clapp</i>	145 00
<i>S. Catharine Codman</i>	5.
<i>Henniker, N. H. Joshua Darling</i>	5 00
<i>Newbury, Samuel Newman</i>	5 00
<i>Phillipston, Ms. Rev Joseph Chickering, 5 years to 1828</i>	15 00
<i>Of Tho. White, Esq. 7th pay't from Mrs Electa Kingsbury, towards \$1000 to be paid in 10 years from 1829</i>	200 00—225 00

LIFE SUBSCRIPTIONS.

<i>Rev. GEORGE W. BLADGEN, of Brighton, from Ladies of his Soc.</i>	40 00
<i>Rev. H. P. TAPPAN, Pittsfield, by Yo. Ladies' Benev. Society</i>	40 00—80 00

INCOME FROM SCHOLARSHIPS.

<i>Rumstead, 1 year's interest</i>	60 00
<i>Charleston, S. C. from Jasper Corning</i>	
<i>1st payment for 5 years</i>	75 00
<i>First Dorchester, 6 mos. interest</i>	30 00
<i>Dixon, Dedham, 1 yrs. interest</i>	60 00
<i>Homes, 1 yrs. interest</i>	60 00
<i>Asahel Hooker, Norwich City, by Ladies' Aux. Ed Society</i>	78 00
<i>Lord, Kennabunkport</i>	60 00
<i>Martyn, of A. P. Cleveland, 1 year's interest on his half</i>	30 00
<i>Norwich, 1st Soc 1 yrs. int.—1 yrs. interest from Ladies of 1st Soc.</i>	60 00
<i>Osgood, Springfield, int. on balance</i>	53 75
<i>Ropes, 1 year's interest</i>	60 00
<i>Tappan, 1 year's interest</i>	60 00
<i>— 1 year's interest</i>	60 00—746 70

GRANTS REFUNDED.

From 3 former Beneficiaries refunded in part 160 00

INCOME FROM OTHER FUNDS.

Dividends on Bank Stock 150 00
Interest on Money loaned 583 94—733 94

PRINCIPAL RECEIVED ON SCHOLARSHIPS.

Lathrop, West Springfield, in part 277 00
Norwich, 1st parish, in part 50 00
Saco and Biddeford, in part 103 00
Worcester, Salem, in part 85 10—515 10

Whole amount received this quarter \$5071 01

MAINE BRANCH.

Payson Scholarship, 1 year's interest 60 00
Dividend on Portland Bank shares 32 00

\$92 00

NORTH WESTERN BRANCH.

From sundry persons, donations 121 07

NEW HAMPSHIRE BRANCH.

Dundarton, Aux. Ed. Society 14 00
Pelham, Ladies, balance to constitute Rev.
JOHN H. CHURCH, D. D. Life Mem. 18 89
Franconstown, From Ladies 9 02

\$41 84

CONNECTICUT BRANCH.

Windham Co. Ch. Soc., North Mon. Con.
by E. B. Perkins 16 00
Brooklyn Mon. Con. by E. B. Perkins 17 00
Hartford Yo. Men's Scholarship, interest in
part, by Richard Bigelow 13 92
Linsley Schol. int. in part, by H. Francis 64 00
Lavenham Do. Do. J. E. Woodbridge 24 00
Hawes Do. Do. Do. 4 20
Received on Scholarships in part, viz.
Hawes 30 00
Hartford Young Men's 135 50
Asahel Hooker 239 50
Henry Stillman 150 00
Lavenham 50 00—605 00

\$744 12

WESTERN EDUCATION SOCIETY.

Oneida Asso. Norwich Soc. Sacramental col. 2 87
Genoa, Cayuga co. Fem. Beneficent Soc. 21 50
A Friend to the Am. Ed. Society 5 00
James Eells, Cor. Sec'y collected by him of
sundry individ. and Soc. since 1st May 130 76
Fabiuz, Monthly Concert 4 00
Rev. Samuel C. Aikin 1 50
Harpersfield, Del. Co. 3 00
Do. avails of sundry articles 1 88
Oswego, Tioga co. Rev. Aaron Putnam 10 00
Sangerfield, Fem. Aux. Asso. of Waterville 5 00
Augusta, Oneida co. Winthrop Chandler 10 00
Paris, Female Auxiliary Association 5 00
Lafayette, Onondaga co. 5 00
Elbridge, Onondaga co. Nathan Monro, Esq. 50 00

\$255 51

PRESBYTERIAN BRANCH.

Cedar Street Cong. G. Buck, dona. 50 00
William P. Stewart, donation 20 00
W. R. Scribner, donation 25 00—95 00
Jonathan Leavitt, subscription 25 00
John Wheelwright, do. 37 50
J. W. Leavitt, do. 75 00
Silas Brown, do. 75 00
J. C. Johnson, do. 37 50
Jennis Davenport, do. 37 50
Wm. W. Chester, do. 112 50
R. L. Nevins, do. 75 00
Wm. M. Halstead, do. 150 00—625 00
Laight St. Cong. A. Tappan, subs. 37 50
Bohermerhorn & Lockwood, 37 50
F. Wainwright, 37 50—450 00
Charles E. Pierson, donation 5 00
Ladies, 1st pay't for 3 Beneficiaries 75 00

Hezekiah Ufford, old subscription 2 00
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Cong. by Dr. Cox, to constitute their
pastor, Rev. JAMES ARBUCKLE, a
Director for life 75 00
Rev. W. T. Hamilton, coll. on his Agency
to Pennsylvania, &c. viz.
Subscrip. in part from 5 places 68 00
Donations from 5 Congregations 102 81—170 81
Ladies' Assoc. Rutgers St. Church, by Miss
Hannah Goldsmith, Treas. 184 81
D. M. Moore, former Beneficiary, amount
refunded with interest 46 08
Catskill, on acc. of Young People's Schol. 31 50
Newark, N. J. Mrs. E. Cummings, towards
a Scholarship 10 00
Troy, 1st Ch. S. K. Stow 5 00
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From a Lady, by Mr. Cory 5 00
Rev. C. Durllee (app. not yet made by him) 18 25
Brick Church, Fisher Howe, Ch. Com. 20 00
Mrs. Tace Patten, subscription 50 00
John Adams, do. 50 00
Moses Allen, do. quarterly pay't 35 00
John M'Comb, do. 70 00—925 00
Collections on acc. subscriptions 25 00
Henry M. Leeds, donation 35 00
Hudson, Gentlemen's Scholarship 20 00
Rev. NICHOLAS PATTERSON, balance
towards his Honorary Membership 20 00

\$2147 45

Clothing received during the Quarter.

Boston, Mrs. Christiana Baker, 6 prs. Socks.
Eastport, 3 doz. shirts and 1 dozen collars, from the
Sewing Society, by Catharine Q. Kettell, Sec'y.
Henniker, N. H. 21 1-4 yds cloth, and 2 prs. Socks
from the Female Ed. Soc.
Leominster, A box of Clothing valued at \$30.96
from the Fem. Aux. Ed. Soc. by Susan Lincoln,
Treas.
Phillipston, A box of clothing, valued at \$30.30 from
the Fem. Char. Soc. inclosing \$5.
Winchendon, A box of Clothing from the Reading
Soc.
Westminster, A Package of Clothing, valued at \$26,
92, from Ladies of that town.

Rev. E. CORNELIUS, Sec'y of the General Society,
Andover, Mass.
Mr. B. R. EDWARDS, Assistant Secretary.
WILLIAM ROPES, Esq. Treas. of do. No. 84 Milk
Street, near the East end of the street, on the
North side, and nearly opposite to the Navy
Agent's Office, Boston.

Rev. BENJAMIN TAPPAN, Sec'y of the Maine
Branch, Augusta, Me.
Rev. SAMUEL P. NEWMAN, Treasurer of Do.
Brunswick, Me.
Rev. CHARLES B. HADDUCK, Sec'y of the N. H.
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Western Branch, Rutland, Vt.
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Prof. DENISON OLMSTED, Secretary of Conn.
Branch, New Haven, Ct.
ELIPHALET TERRY, Esq. Treasurer of Do.
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Rev. HENRY WHITE, Sec'y of the Presbyterian
Branch, No. 34 Bookman st. New York.
PETER LUDLOW, Esq. Treasurer of Do. No. 50
Franklin street, New York.

Rev. JAMES EELLS, Westmoreland, Oneida co.
N. Y. Sec'y Western Education Society, Aux. to
the Presb. Branch of A. E. S.
JAMES S. SEYMOUR, Esq. Treas. of Do. Auburn,
N. Y.

THE
QUARTERLY REGISTER
AND
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OF THE
AMERICAN EDUCATION SOCIETY.

No. VIII.

APRIL

1829.

To the Secretary of the American Education Society.

SIR,

May I beg the liberty of a place, once more, in your Quarterly Register? I have endeavored, in a former number, (No. V.) to lay before the public such considerations as appeared to me worthy of regard, in respect to the study of the Latin and Greek languages; in particular, the study of them by young men intending to become preachers of the gospel of Christ. I would fain hope, that this important subject is beginning to attract the serious and special attention of those who are the guardians, curators, and instructors of our higher Schools and Colleges; and that the result of attention and examination will be, a deeper persuasion than ever, that the old way in regard to linguistic study, is a *good way*, and that it is not to be forsaken, unless some better reasons and more cogent motives are presented for so doing, than have yet been offered. It is my full persuasion, that the subject needs only to be looked at soberly, and examined impartially and thoroughly, *by the test of experience*, in order to satisfy the minds of most enlightened men among us.

My present object is not to pursue, or enforce, the subject on which I have already touched. It were easy, indeed, to say much more upon it;

and to say some things that were left unsaid in my former communication. But I have chosen a subject for the present communication, in some respects different from my former subject, although it is of the same general nature. I hope your patience, and that of your readers, will not be exhausted by my prolixity on the topic of studying the ancient languages. I promise, for the present, to be as brief as the nature of the discussion, and the object which I have in view, will permit.

It is now known to the public, in consequence of the information given at the close of our annual Catalogue, in the month of January last, that the Trustees of the Theological Institution here have required, that candidates for admission, in future, should be acquainted with the rudiments of the Hebrew language, and be able to sustain an examination in the Grammar of it, and also in the construing and parsing of a few chapters in the Hebrew Chrestomathy recently published. This requisition presupposes an attention to the study of Hebrew, during the period of collegiate life; at least, in most cases it must involve this, because in most cases, young men now come immediately from College to this Seminary. The natural, or rather, the necessary consequence of such an arrangement, in respect to the young men who enter our Sem-

inary, will be, that the direction of some part of their collegiate studies must be modified by the requisition of our Trustees. Of course, this requisition becomes an important matter to the colleges, and not a little responsibility devolves on the guardians of this Seminary for taking such a step, (not to mention the delicacy of the whole matter, in various respects). It is altogether proper and becoming therefore, nay, in some respects necessary, that the reasons for such a requisition should be stated somewhat at large, in order that all the officers and guardians of Colleges may fully understand the views and expectations here, and the grounds on which an appeal is made to our public Seminaries, in order that they may carry into effect the arrangements in question about Hebrew study.

I hope this subject will not be deemed one, which is incongruous with the nature and design of your Register; inasmuch as the Am. Education Society, under whose patronage this is published, now extend their aid to young men of piety, in the *professional* stage of their education as candidates for the ministry, as well as in the academical and collegiate stages of it. Your Society have a deep interest, therefore, in *all* the questions that respect the discipline of young men for the clerical profession; and the public, it is to be hoped, will not be without sympathy, for a matter of so much importance to the welfare of the churches.

On the importance of studying the *original* Scriptures, I dwelt briefly in my former letter. I shall not retrace the whole of that ground, on the present occasion. I shall only advert, in a very summary way, to some of the important reasons why the original Scriptures ought to be studied.

These may be presented in the following manner.

(1) No translation does, in *all* respects, give a view of the Original, which is *fully* adequate and correct,

both in respect to sentiment and colouring; nor is it possible to make any mere translation which will do this. It is a fact, that the present translations of the Scriptures are, in some cases, (as all competent judges well know,) either inadequate, incorrect, or obscure. But a teacher of religion should have, (I mean, when it may be in his power to procure it,) more effectual helps than present translations afford, in order to understand the Original.

(2) All *ultimate* appeals in religious discussions and disputes, must be made to the original Scriptures, and to them only; for they only are, in the highest sense, the *inspired* word of God, the words of the Holy Spirit. Modern or ancient translators have not been inspired; and therefore have been liable to commit mistakes. They have actually committed some. An *ultimate* appeal, therefore, cannot be made in religious discussion and controversy, to any mere Version, as of final and binding authority. But every teacher of religion will be continually exposed to the necessity of such an appeal; he will always be forced to it, whenever he may have an antagonist who can himself make it; and then, if he cannot sustain such an appeal, his cause must suffer, at least in the view of the world. If he can make such an appeal, and his antagonist cannot, then he has a great advantage on the side of truth, of which he may avail himself to a very important purpose.

The force of this is beginning to be extensively felt, at last, in our religious community; and few churches, at least in our older towns and among our well educated people, are now willing to settle a young minister, who has not made himself acquainted with the original Scriptures.

(3) No person can have a proper and full understanding of the best and most important commentaries on the Scriptures, who has not studied the Originals themselves. All commentaries of the higher kind, on which

any dependance can be placed, appeal to the *usus loquendi*, the peculiarities, the forms, the colouring, the power, of the Original, in order to make out an argument in favour of any particular explanation, or to overthrow one against it. Nothing but a knowledge of the Original itself can enable any one properly to judge of such critical efforts; nothing else can enable him to see their power or weakness; or correctly to decide, whether he ought to be influenced by them or not. On any other ground, if he assent to them, he takes a leap in the dark; if he refuses his assent, his leap is equally obscure, and hazardous. The apostle Peter required of his converts, that they should be able to give "a reason of the hope that was in them;" but a teacher of the divine word, who hazards an answer to very many questions, which *may be* asked about the contents of the Bible, must hazard one, merely on the ground that this or that critic have thought or said thus and so;—a reason which does not seem to be satisfactory or becoming, provided he might have, and ought to have, a better one, viz. one drawn from the nature of the Original itself.

(4) The young men, who are to go on Foreign Missions, ought, in a special manner, to be most solicitous to understand the original Scriptures. To translate the Bible properly, into a foreign language, from any thing but the Original, is utterly out of question. No man, in the least degree versed in the business of translating, can for a moment assent to the possibility of this.

(5) The pleasure and profit of studying the Scriptures, is vastly increased by a knowledge of the Originals. Appeal must here be made to *fact*; and it may be made with confidence. Those who have "tasted," know, that the fruit is good. Thousands of gold and silver would not purchase it from them. "I have," said the immortal Luther, in a time

of midnight darkness over the Christian world, "I have but little knowledge of the Hebrew; but that little I would not part with, for all which the world contains." Luther was not alone in this persuasion. Those who have made progress enough in the enlightened study of the Hebrew, to see the beauties, and feel the power of this primitive (I had almost said, divine) language, will most fully accord with every word which Luther uttered in regard to it.

This is true, also, in a great degree, of the Greek Original; but my present concern is with the Hebrew in particular, and therefore I limit myself to this.

(6) An acquaintance with the helps necessary to a proper study of the original Scriptures, must greatly enlarge the circle of any man's acquaintance with literature, especially with ancient history, geography, chronology, and antiquities at large. The history, manners, customs, laws, climate, soil, productions, &c. &c., of all hither Asia, of southern Europe, and northern Africa, (by way of eminence the ancient world,) are all involved in the exegetical study of the original Scriptures. It is impossible for any man to engage in such a round of study, without enlarging his mind, and expanding his views, as well as greatly increasing his knowledge.

(7) The study of the Hebrew is an introduction to the knowledge of Chaldee, Syriac, Arabic, Samaritan and Ethiopic (all of these being cognate dialects); and therefore it is an introduction to the language and literature of those nations, who were the original stock from which the human race sprung, and with whose history it is a matter of deep interest to be acquainted.

(8) The developement of the human mind, in the western world, in Greece, Rome, and Modern Europe, is very different, in a great variety of respects, from that which has been made in hither Asia, among the Hebrews; and other surrounding nations.

The philosopher, the moralist, the politician, the historian, and the divine, all have an interest in becoming acquainted with the latter as well as the former. Whoever has studied human nature only in the records of the West, has studied it but in part. The study of Oriental men is necessary to enlarge and complete his views; and to this study, Hebrew is not only the natural, but the necessary introduction.

It were easy to add many more considerations to these; but the nature of my undertaking, and the occasion, forbid. May I not take it for granted, that these reasons will not be deemed, by impartial judges, to be without some weight, in regard to the study of the Hebrew Scriptures?

But granting the *importance* of this; still, "How does it follow, that Hebrew must be studied in our Colleges? Is it not sufficient, that young men commence the study of it, after they leave the Colleges, and enter our Theological Seminaries? Must the Hebrew interfere with the Collegiate round of study? And if so, why may not Blackstone and Bichat as well be studied by the young men, who intend to be lawyers or physicians, as Hebrew by those who expect to be preachers? Is not Hebrew properly a *professional* study? And if so, how can our Colleges, (which are not *Universities*,) insist on the study of it?"

Fair questions, which require a considerate and a satisfactory answer. It becomes our duty here to inquire, whether such an one can be given.

In order to pursue this inquiry in such a manner as to arrive at some satisfactory and definite termination of it, it is proper to ask, at the outset; On what ground, and for what reasons, is the study of the Greek and Roman classics insisted on, at Colleges? The answer for substance would be, that the study of them is useful discipline to the mind; that it opens important sources of knowledge to young men; that it sets before

them excellent models of eloquence and style; and that classical acquisitions may be useful to them in either of the learned professions, or may adorn the walks of private life.

To all this, (as I have already borne testimony,) I do most fully and cheerfully accede; and to this, I well know, all with whom I am here connected, as fully accede. But is there any one reason here, which does not apply, in its main force, to the Hebrew Scriptures? I take it for granted, that one great object of a *truly liberal* education, in respect to languages, is, to lead young men to those sources of history, eloquence, style, and sentiment, which are best adapted to form their minds in such a way, that they may cherish correct and expanded views of men and things, of writing, and thinking, and reasoning.

But are the Hebrew Scriptures to be put out of the account, in this great matter? Setting aside, now, my own particular convictions, arising in part perhaps from my professional bias, let me appeal to the testimony of one of the most enlightened civilians and masterly scholars of any age or country, whose profession was that of civil law (and I had almost said, of classical literature); to the testimony of one who had all the treasures of the East and the West at his command, and who had opened and examined them all; I mean that of Sir Wm. Jones. "*I have carefully and regularly perused the Scriptures,*" says he, "*and am of opinion, that this volume, independent of its divine origin, contains more sublimity, purer morality, more important history, and finer strains of eloquence, than can be collected from all other books, in whatever language they may have been written.*"

It is not too much to say, that all competent judges will agree with him in this opinion. Indeed, I am at a loss how to express my feelings here, in an adequate manner. It is my full persuasion, that the Bible is as much

in advance of other writings, in all the respects which are named by the admirable scholar to whom I have just appealed, as the subjects, the nature, and the object of it, are, in point of importance, beyond those of classic heathen writers. The difference does really seem to me to be as great, as one might suppose there would be, between the book of God, and the books of men.

But not to insist on this, I remark, that if antiquity be an object of research for a man of *liberal* education; then where is the book as ancient or authentic as the Bible? If the history of countries, which were the *incunabula gentis humanæ*,* is a proper and an important subject of inquiry; where is this to be found, except in the Bible? The incongruous, not to say contemptible, fables of heathen authors, in regard to this deeply interesting subject, are not even to be named, when compared with the Hebrew Scriptures. If the poetry, which animated the voice and strung the lyre, ages before Homer or Hesiod tuned their harps, is worthy of regard; in the Hebrew Scriptures, and there only it is to be found. There too it is found, not in the constrained and artificial metres and quantity of the Greek and Roman Muse, but in the moving, melting, thrilling, overpowering language of simple nature. It bursts from David's lyre, in notes sweet as angels sing; it sounds from Isaiah's voice, awful as the thunder, or ravishing as the music of the spheres. Habakkuk, Joel, Nahum, echo the lofty strains, in notes such as heavenly themes might well inspire, and which seraphs might sing before the throne of God. This sacred choir, who lead the way, are followed by a numerous train, worthy of their leaders, and worthy of a place among the consecrated band of Him, 'who dwells enthroned in light.' Compared with these, the fabled votaries of Apollo and the Muses are as

inferior, as the gods from whom they professed to derive their inspiration, are inferior to the Maker of heaven and earth.

If simplicity, and beauty, and the touching eloquence of artless nature, be demanded in narration, and a part of *liberal* education be, to hold up before the youthful mind the best models of these; then the Hebrew Scriptures are to be studied. I may safely challenge all the books on earth to produce specimens of this nature, which equal those in the Hebrew Scriptures. Above all; when one reads them in the Original, the effect is irresistible. The dullest apprehension cannot avoid perceiving, that there is in the original language itself, a naïveté, an energy, a pathos, a perfect simplicity, which renders it adapted, even to admiration, to the purposes of narration of every kind. And what may be thought peculiar, is, that with all this, the language has a brevity, an energy, a descriptive power, a flexibility, in poetry, which render it absolutely an object of wonder and astonishment to a feeling, discerning reader. It is a language worthy of the Bible; and the Bible is worthy of the language. If it was not spoken in Paradise itself, the reason was not, that it was unworthy of that honour.

I know well that the Hebrew Scriptures can be studied, and have been studied, without seeing, feeling, and believing all this. But have not Homer and Virgil been read, and scanned, and commented on, ten thousand times, without one feeling of their sublimity, their beauty, or their harmony? That the blind do not see the mid-day sun, argues not against his majestic march through the sky. Or if the music of heaven be addressed to him who has no ear to hear it, will it cease to be harmonious?

The only reason why every student of Hebrew does not see and feel the beauties and excellencies of this language, is, either because he does

* Cradles of the human race.

not study it enough to see and feel them, or because he has no taste for any thing of this nature. So long as the student is struggling with mere grammatical difficulties, and obliged to bend all his attention to the *exterior* only of the language, so long he is, in a great measure, deprived of the privilege of enjoyment from the study of it, except by way of anticipation. To strip off the shell, is not to enjoy the nut; to break off by slow and laborious process, the flinty rock which surrounds the diamond; is not to see and enjoy its lustre. But who can enjoy the one or the other, unless the preparatory process be first gone through? The student who undertakes in Hebrew, and stops at the threshold, has all the labor of stripping off the repulsive and prickly husk, and then the disappointment of throwing away the whole fruit, at last, for want of a little more perseverance.

But I am wandering from my immediate object, and I hasten to return.

Need I add that, if one object of a *liberal* education be, to imbue youth with good moral principles; then is it certain, that this end is to be attained by no other means, so fully and perfectly as by the study of the Scriptures? I will not undertake to compare the moral principles of the heathen world, with those of the Bible. They will not bear any comparison; and this is conceded even by those who do not at all regard the Scriptures in the light of a divine revelation.

I have proceeded thus far, by comparing the Scriptures with the heathen classics, assuming the like grounds, in the main, for both. The result of such a comparison must be, that the Hebrew Scriptures, in all respects, better deserve an attentive study, than the heathen classics. After what Sir Wm. Jones has said, in regard to this point, I am not solicitous about being put to the blush for such an assertion.

I ask, then, why the Hebrew Scriptures are not as well worthy of a place in a plan of liberal education, as the writings of Homer and Virgil, of Xenophon and Livy?

The Germans, (those great masters of the science of liberal education,) have judged that they are. Yes, even they who have renounced the Bible as a divine book, have so judged. They have made the study of the Hebrew Scriptures a part of their plan of discipline, in all their Universities; they have done this, in their best and most important Gymnasia. And all this, from the mere feeling of consistency and classic taste. The same enthusiasm which leads them to spend twenty years on the antiquities of Greece or Rome, leads many of them to spend the like time on those of the land of Israel. Here is consistency at least, if nothing more. But are our plans of education equally consistent?

We have surveyed the question before us, assuming for the Hebrew Scriptures a like ground with the heathen classics, as to origin and authority. But in a Christian land, and by a people professedly Christian, and above all by the heads of Schools and Colleges who are openly and avowedly the friends and believers of Revelation, the divine origin and authority of the Scriptures are not to be left out of the account. If any object is worthy of being accomplished by the education of an immortal being, it is, to train him up for a state of immortality; to acquaint him early with his duty and his destiny; and from the very morning of his days, to aim at leading him to revere and obey the commands of heaven. I will not argue this point. I need not do it. I am addressing those, who need nothing more than to be reminded here of these all-important truths.

Believing, then, as we all do, that the Hebrew Scriptures contain a revelation from heaven, are they not to be counted worthy of our study? What! shall years of toil and expense

be occupied with the study of Greek and Roman history and mythology—shall no efforts be deemed too great to accomplish this purpose; and yet shall not even one feeble attempt be made to lead the youthful mind to the original source of all true history, and of the only true theology? We put our children to the study of the classics at the very dawn of intellectual existence; we continue it into riper years; we insist that they shall be familiarly acquainted with all the illicit amours, the base and petty artifices, the shameful falsehood and deceit, the perjury, the revenge, the cruelty, the horrible murders, in a word, the truly *demoniacal* characters and actions, of all the gods and goddesses of Greece and Rome; things shameful to be recorded, beyond measure shocking to be perpetrated; we insist that they shall be familiar with all these, as the very elements of their education—of a liberal education; and yet, the books which unfold to us the glorious and perfect character of Him 'in whose sight the heavens are not clean,' are not to be studied. Yes, it is a *liberal* education, to be made extensively acquainted with abominations, at which every mind, that is not grossly polluted, must instinctively shudder; to be taught that the gods are worse than men, in proportion as they have more cunning and more power; it is a part of a liberal education to know all the deeds worthy of being covered with everlasting darkness, which the heathen have perpetrated; and yet the character of the Maker of heaven and earth, his unsullied purity, his eternal justice, his overflowing benevolence, his unspeakable compassion, are not to be sought for in the original Scriptures; nor are the character and deeds of the only people of God, which the world once contained, to be the subject of special research in a land of *Christian liberal* education! Tell this not to the world. Proclaim it not among the heathen. Well may they ask, 'Where

is your God? And of what account is he among you? While you *profess* to worship him, your attention in reality is devoted to the gods whom we adore.'

As a sword in my bones, I feel the bitter reproach of such a question. Tell it not, I say again, to the world! A *liberal* education is, to make the unutterable abominations of the heathen world a subject of long, and laborious inquiry; while the glories of the eternal Godhead are passed by without a special regard.

"But," I shall be told, "the instruction which you demand, may be given from the *English Bible*?" Indeed? And may not Homer, and Virgil, and Cicero, and Livy, and Xenophon, be studied, too, in the *English* versions? Quite as well, I answer. Nay better. Nor is there a single argument against the study of the original Hebrew Scriptures which cannot be brought against the study of the original Greek and Latin classics.

"But the time necessary to study Hebrew," I shall be told, "is the great objection. It breaks in upon the collegiate course. It does not leave sufficient room for other studies."

Be it so. But are there not some other studies pursued in Colleges, that are less important either to the spiritual or temporal welfare and improvement of men, than the study of the Hebrew? I cast my eye, for a moment, on the catalogues of the New England Colleges, which contain *Exposés* of the course of study. Here I see navigation, surveying, gauging, spherical trigonometry, fluxions, integral and differential calculus, conic sections, calculation of eclipses, chemistry, mineralogy, the law of nations, political economy, and many other studies of the like nature; and most of these pursued more or less, in nearly all the Colleges. Let us compare, then, most of these, in point of real utility, with the study of the original Scriptures. I do not aver that they are not, in general,

useful ; nor that some of them are not highly useful, in their place, and to professional men. But as an object of *liberal* and *general* education, most of them are far from having claims as high as those of the Hebrew Scriptures. *The moral education of immortal beings, ought to take precedence, in all arrangements by Christians for their instruction.*

Most peculiarly true are the sentiments which I have now been exhibiting, in regard to a comparison of Hebrew study with some of the higher branches of the mathematics. I honour mathematicians. I was, when young, somewhat of an enthusiast in their science. But all educated men are no more to be mathematicians, than they are all to be lawyers or physicians. Nor can I accede to the usual reasoning, about the strengthening of the mental powers by the extensive study of mathematics. To a certain extent, (a moderate one,) I acquiesce in the reasoning. Beyond this, I regard it as palpably erroneous. Nothing can be more different than *mathematical* proof, from all other kinds of evidence, on every other subject. In mathematics, there is no *probability* ; all is certainty or nothing. There is no gradation of evidence ; no balancing of testimony ; no comparison of witnesses ; no room for judgment in regard to probabilities. All minds that can see at all, can come at mathematical evidence with equal certainty and conviction. There is no difference here between the wise man, and (I had almost said) the fool. But in respect to every thing else pertaining to this world, or to that which is to come, evidence is made up of *probabilities* ; and the judgment, the reasoning powers, the logical efforts, the moral feelings, are all called into action. Can there be two things, now, more diverse ?

Tell me not then, that the extensive study of the mathematics fits a man for *moral* reasoning. It evidently has a *tendency* to unfit him ; so entirely different is his discipline in

reasoning here, from that which is practised in morals.

It was this which made the late distinguished bishop Warburton aver, that the effect of mathematical studies is such as has been described. "Hence" he adds, "it comes to pass, that the best mathematician in England, is notoriously the worst reasoner in it." I do not take it upon me to vindicate this last assertion ; much less to apply it to many of the excellent men, who are instructors in the science of mathematics in our country. But this, I do feel, may be safely averred, viz. that the *tendency* of mathematical reasoning, and the discipline of it, when carried far, can have no very favorable influence on training our mental faculties to *moral* reasoning and judgment.

What then if fluxions, and the integral and differential calculus, and the calculation of eclipses, and even navigation and guaging, should give way to the study of the records of heaven, in a Christian land ? Where would be the loss ? In the course of my life, I have studied two professions ; and it is now thirty years since I left College ; yet during all that time, I have never once had necessary occasion for a single principle of the *higher* branches of mathematics. So much for *experience* ; and if experience has nothing to do with this question, then what is to determine it ?

But as rational and accountable beings, all men, of all professions, and in every walk of life, are concerned with the Bible. A *truly liberal* education should be one which is adapted to prepare them for every station ; and above all, it should regard them as immortal beings. This is a point, on which every Christian parent who has children to educate, must feel constrained to speak ; nor can he consent, in any way, to let go his hold of this.

"But the study of the Hebrew Scriptures is *professional*."

Then surely the study of the Greek Testament also is professional. And

what, moreover, is the study of navigation, of surveying, of gauging, of fluxions, of the law of nations, of political economy, or chemistry, or mineralogy? I may study these, if I am to be a sailor, or a surveyor, or a gauger, or a teacher of mathematics, or a lawyer, or a physician, or a professor of mineralogy; but what if I am to be a divine, or a merchant, or a farmer, or a tradesman? Must I be constrained to spend my time on that which is *professional*? And what can be more evidently so, than most or all of these studies, and more that might be easily named? Can it be, then, that Hebrew should be objected to as *professional*, while such studies are admitted and pursued, because they are not so? Can it be credited, that such an objection has ever been made to the study of the Hebrew in the Colleges? How can the study of that be *professional*, which concerns every accountable and immortal being? I trust that it will not be believed, by the next generation, that such an objection could ever have been made to the study of the Hebrew.

But there is another appeal, which may be made to the excellent men, to whom the management of our Colleges is intrusted. In almost all of them, liberty is allowed, during some part of the course, for students to select certain studies, and omit certain others. Thus, in many Colleges, they may choose French, or Italian, or German, or Spanish, and omit some other studies which different individuals pursue. This is all well, within certain bounds. But why should the language in which the book of God is written, be excluded from becoming the object of such a choice? Is it less important than the French which is the most common of all modern languages?

"But," I shall be told, "the French introduces one to works on the mathematics, and on chemistry and medicine."

True; but are not these *profession-*

al? But besides these, I may add too, that the French introduces one to the works of Voltaire, and Rousseau, and La Mettrie; and to an innumerable host of worse than worthless books. Is it not as important to become acquainted with the Hebrew sacred records, as with these?

"But the time cannot be spared, for the study of Hebrew."

How then can it be spared to study French, Italian, Spanish, German, fluxions, mineralogy, conic sections? Demand higher qualifications to enter College, and then there will be time enough; and in addition to this, education will be greatly enhanced in value.

"But," I may be asked, "would you then, in earnest, have *all* our students at the Colleges engage in the study of Hebrew?"

I answer, that I would not make it in all cases, a *necessary* study; but I would give it a fair chance. I would place it on as good ground, at least, as one half of the studies which are now pursued at our public Seminaries of learning. I would permit all who intend to enter the ministry to study this sacred language, and make definite provision for it; and grant permission to as many more to study it as should desire to do so.

"But Hebrew can be read at our Theological Seminaries; why not confine it to them?"

In reply I might say; The law of nations can be read at our law-schools; and chemistry and pharmacy at our schools of medicine; and mathematics studied at our military and other schools; and navigation and surveying, almost any where. Why consume the time of Collegiate life, by obliging students to engage in these?

The real answer however, to the question is, that our Theological Seminaries are so constituted, and for this generation must remain so, that there is not *time* to study the Hebrew there *ab initio*, and make such progress in it as to answer any really important purpose. If the study is not begun

earlier, it may as well, nay better, be wholly omitted. Twenty years' experiment has fully satisfied us here of this.

On this account, the Trustees of our Seminary, wishing to do all in their power to elevate the tone of theological education in our country, have thought it expedient to require an elementary knowledge of the Hebrew, from those who are candidates for admission to the privileges of our Institution. On an examination of this whole subject, and after looking at it with the eye of Christian guardians and instructors, will not those, who manage the affairs of our Colleges, cheerfully second an effort of this nature?

I do hope and trust, that they will. It cannot be, that the present state of things in our country should not make the want of increased knowledge among Christian ministers apparent. *Better* men than have been, and now are, in the ministry, we may never see; and perhaps have no good reason to expect. But the times demand a discipline different from that of former days; and we ought to aim at meeting the exigencies of the times. That the Bible should be longer studied, more thoroughly, attentively, systematically, and critically, than it has hitherto been, by young candidates for the sacred office, all Christians and all enlightened men, must judge to be desirable. And if so, the work must be begun in the Colleges. To them we look, to lay the foundation of a truly Christian, and liberal education. I trust we shall not look in vain.

The whole subject of education, in our country, is now undergoing a review, and discussion, and experiments, which must end in casting more light upon it. I am far, very far, from catching at innovations, in this important matter; I am, (at least I hope and trust I am,) equally remote from adhering to former usages merely or principally because they have been usages. I would not

retain the *theory* of any part of education, when *practice* contradicts it. I would give up what is imaginary, or only a deduction of theory, (it might be, a very ingenious one,) for what is real, and substantial, and Christian. Above all, and with reference to the awful day of account, I would have our youth educated in a *Christian manner*. I would have them taught not only to venerate the Scriptures, as a code of ancient and divine laws, but I would have them brought up to the study of the Bible; brought up with the ability to read, and examine, and judge for themselves; and this in regard to the Originals. Roman Catholics may teach a different doctrine; Protestants cannot do so with consistency. Christian parents cannot do so, with a clear conscience.

When I pursue such a train of reflections as this, and then stop and ask myself what there is, in the present system of our collegiate education in this country, which is adapted to render the study of the original Scriptures attractive to students at large, or even feasible, I am brought to a distressing pause. Our Colleges are provided with Professors of Greek and Roman literature, who would adorn any station in life, or any places in our Seminaries. All the encouragement is, for the most part, given to the studies of their departments, which can well be given; recitations, lectures, premiums, applause—all, all stand ready to second the efforts of the industrious student, in acquiring a knowledge of what the heathen said and did. But the Bible—the book of God—the guide to immortal life and glory—where are its professors, and lectures, and recitations, and premiums, and the hearty approbation for deciphering its ancient pages? Now and then a kind of singular genius, as he is thought to be, applies himself to the study of this antiquated volume; and scarcely can his classmates keep themselves in countenance, while they speak to one

another of his oddity. The College officers, it may be, approve, but do not take any special interest in the whole matter. Nay, some rather speak with discouragement of it, because they fear that it will interfere with other more important studies.

Is this a fictitious account, or a story of reality? For the most part, of reality. There are some cheering, some hopeful incipient exceptions to it. But in the main, it is true. Are we then, I must be permitted to ask once more, are we then in a *Christian* land? Are we *Christian* parents, guardians, instructors? Have we now, such deep solicitude, that our children should know all the follies and abominations of the heathen, and is the book of God to lie buried in neglect, if not in oblivion?

I would fain hope that these questions, (though but very imperfectly expressive of the strength of my convictions and feelings,) may reach every College and Gymnasium of this land, and the ear of every Christian parent and minister in it. We have a most serious account to render to the great Author of the Bible, for the manner in which this blessed book is received and treated in the higher walks of education. The middling and lower classes of the community are far before Colleges here. Their Sabbath Schools, and their Bible Classes, show what they wish to be done. But the Bible, forsooth, is not to hold a place in a higher and more accomplished education, in a *liberal* scholar's discipline. I do hope, I must believe, that the Christian Guardians and Instructors of our Colleges will look at these considerations, with the attention which in a Christian land they deserve. It is not too much to say, that an awful responsibility devolves upon them, in regard to the part which they act, in directing the studies of the youth committed to their care.

The readers of this work may be disposed, perhaps, to put much of what I have said, to the account

of enthusiasm for the study of the Hebrew, because it is a part of my professional business. That I have an ardour for this study, is one of the last things which I should wish to deny. I should be ashamed, (at least I ought to be ashamed,) if I had not. Nothing was ever accomplished, and nothing ever will be, as to Hebrew or any thing else, without ardour. If it were not assuming too much, I would very willingly say, that I glory in being an enthusiast for the study of the Bible; for such an enthusiast was Paul. It is an object worthy of enthusiasm; worthy of the studies, and efforts, and devotedness, of all who teach and of all who learn. The difference between its importance, and that of other books, is great as the difference between the endless ages of a future world, and the few and fleeting moments of the present one.

But my subject is carrying me beyond the brevity which I encouraged your readers to hope for, and I must hasten to conclude.

Before I do this, however, I must make a few remarks, to prevent any misunderstanding of what has been said. I owe this to myself; it is but justice to my readers.

I trust, that nothing which I have said on the importance of Hebrew study, will be construed or can be fairly construed, as implying any reproach or disregard, in respect to the many excellent ministers and others of our country, who have no knowledge of this language. Nothing can be farther from my intention. When they came on the stage, the study of Hebrew was not only unfashionable (if I may so speak,) but next to impossible. There were no teachers, and no books; and nobody urged the importance of the study. And now when means of study have become accessible and pretty ample, some of them are too far advanced in life to engage, with any good hope of profit, in such an undertaking; and others in the midst of overwhel-

ming engagements, resulting from other duties, which admit of little, if any, possibility of engaging with success in the study in question. That there may be excellent, nay eminent ministers of the gospel, who are unacquainted with the Hebrew, needs no other proof than to look abroad and recognize many of the radiant stars which adorn our hemisphere. But that these good and great men, would feel their panoply to be more complete, provided they had a thorough knowledge of the original Scriptures, is what they themselves would be the first of all to avow, and which they most deeply feel. In arguing, then, on the real nature of our subject, it is proper to regard these feelings and convictions of theirs, and to reason from the nature of the case, the exigencies of the times, and the importance of the book to be studied. I trust that my beloved brethren, who have not enjoyed the privilege of being educated as young candidates for the ministry now are, will be among the last to find fault with urging the importance of this subject, and will pardon the earnestness of asseverations in respect to it.

The means of studying Hebrew are now before the public, in such a form, and at a price so moderate, that they are within the reach of all who may desire them. The Hebrew language, I venture to say, is now decidedly more accessible than Latin or Greek. Any young man in College, of moderate abilities, who will undergo a little self denial in regard to food and exercise, may find abundant time to make himself acquainted with the language, even if his College should refuse to aid him. Of course, all such as are to enter our Seminary, may become fitted to do so by their own private efforts, in case they are obliged to depend on these alone. Such is the construction of the Hebrew helps now proffered to the public, that the possibility is not only afforded, of the student's go-

ing on rightly in his private study of the Hebrew language, but it is in fact rendered impossible for him to proceed, in any other than the right way. There is no ground then, why the Guardians of this Seminary should not persevere in their requisition as to Hebrew, even in case some of the Colleges may decline to second their efforts.

But it cannot be supposed, that such will be the case. The matter is too important to remain unconsidered, and too plain, when considered, to admit of serious doubt, among *Christian* guardians and instructors.

I do hope Sir, to see the day, when not only every College in the land, but every Gymnasium, every respectable Academy, will present facilities for Hebrew study, and regard it as part of their regular course. We may then expect that the Bible will be more read, and better understood, by the educated classes of society. We may hope for results to the church and to the world, from such a course of truly *Christian* education, that will gladden the city of our God, and make the saints joyful together. May the blessed day be near, when the Scriptures shall be not only more generally read and understood, but read, revered, loved, and obeyed by all nations; so that 'the knowledge of the Lord may cover the earth, as the waters cover the seas!'

I have only to add, that it is on my own responsibility alone that I have ventured to publish the above sentiments; as no opportunity has offered of submitting them to the inspection of the Trustees. I can only say, that so far as I know, the sentiments are substantially those of all with whom I act here; while, if there be any thing in the mode of expressing them that is amiss, the fault is chargeable to me.

Wishing the best of Heaven's blessings on your labours, and on those of the excellent Society with which you are connected, I subscribe my-

self, with great respect and affection
your friend and brother,

M. STUART.

Andover, 28 March, 1829.

"Reports on the course of instruction in Yale College by a Committee of the Corporation, and the Academical Faculty."

These Reports appear to have had their origin in a meeting of the President and Fellows of Yale College, September 11th, 1827. A resolution was then passed, authorizing a Committee of five, "to inquire into the expediency of so altering the regular course of instruction in the college, as to leave out of said course the study of the *dead languages*, substituting other studies therefor; and either requiring a competent knowledge of said languages as a condition of admittance into the college, or providing instruction in the same, for such as shall choose to study them after their admittance."

This Committee at a subsequent meeting, "after taking into consideration the case referred to them, requested the Faculty of the college to express their views on the subject of the resolution."

In compliance with this request, a report of the Faculty was presented, in *two parts*; "one containing a summary view of the plan of education in the college; the other, an inquiry into the expediency of insisting on the study of the ancient languages."

To those who are familiarly acquainted with the high reputation of Yale College, it may seem surprising that a resolution of the kind just recorded should ever have been passed by its enlightened Corporation; but the circumstance is not regretted, inasmuch as it led to an able vindication of the course of instruction hitherto pursued. This course has been sanctioned by the judgment of numerous eminent men, and fully authorized by the uniform and complete success which has attended it. The Report of the Faculty occupies the principal part of the pamphlet before us. The remainder is from the Com-

mittee of the Corporation, and coincides exactly in sentiment with the preceding.

The first part of the Report of the Faculty has no direct reference to the inquiry introduced into the resolution. It is however probably the best exposé of the nature and objects of a liberal education, which can be found within the same compass in this country. To speak of it in terms of the highest commendation, is only to express, so far as we have the means of knowing, the undivided sentiment of all competent judges. We hardly know from what parts to select an extract, but venture upon the following.

"In laying the foundation of a thorough education, it is necessary that *all* the important mental faculties be brought into exercise. It is not sufficient that one or two be cultivated, while others are neglected. A costly edifice ought not to be left to rest upon a single pillar. When certain mental endowments receive a much higher culture than others, there is a distortion in the intellectual character. The mind never attains its full perfection, unless its various powers are so trained as to give them the fair proportions which nature designed. If the student exercises his reasoning powers only, he will be deficient in imagination and taste, in fervid and impressive eloquence. If he confines his attention to demonstrative evidence, he will be unfitted to decide correctly in cases of probability. If he relies principally on his memory, his powers of invention will be impaired by disuse. In the course of instruction in this college, it has been an object to maintain such a proportion between the different branches of literature and science, as to form in the student a proper *balance* of character. From the pure mathematics, he learns the art of demonstrative reasoning. In attending to the physical sciences, he becomes familiar with facts, with the process of induction, and the varieties of probable evidence. In ancient literature he finds some of the most finished models of taste. By English reading, he learns the powers of the language in which he is to speak and write. By logic and mental philosophy, he is taught the art of thinking; by rhetoric and oratory the art of speaking. By frequent exercise on written composition he acquires copiousness and accuracy of expression. By extemporaneous discussion, he becomes prompt, and fluent, and animated. It is a point of high importance, that eloquence and solid learning should go together; that he who has accumulated the richest treasures of thought, should possess the highest powers of oratory. To what purpose has a man become deeply learned, if he has no faculty of communicating his knowledge? And of what use is a display of rhetorical elegance from one who knows little or nothing worth communicating?"

Every observing reader knows that within these few last years, our coun-

try has furnished an abundance of idle declamation, on improved modes of education. Much has been said and written concerning European universities, and eminent schools of learning. These, it is asserted, are constantly advancing in the career of improvement, while our own seminaries are stationary. Our Colleges are even charged with a determined opposition to any thing that comes to us from abroad, in the shape of improvement in the methods of instruction. That much of this declamation is well intended we have no doubt; that still more of it is vague and unmeaning, we have just as little doubt. The proof of this is found in the uncertainty in which it leaves the chief question in debate. Sometimes we are told that the colleges ought to dispense with the study of the ancient languages, and substitute something more valuable in their place. Again we are told that there is no thorough teaching in the colleges, and that those who wish to be well versed in the classics, must, after leaving college, lay anew the foundations of their education. Certainly no well digested plan of education can follow from assertions so contradictory. They are rendered the more ludicrous by the fact that in censuring the American colleges for negligence, reference is made to European diligence and success; for it is notorious that in Europe, at the present moment, almost unexampled attention is bestowed on the study of the ancient languages. Can the example of our transatlantic brethren, at the same time convict us of too much and too little attention to the learned languages? It is not true that the European universities are not the objects of study and interest in this country. Every thing valuable in them is investigated and understood on this side of the Atlantic; and, so far as it is adapted to our state of society, is gradually adopted. Our foreign literary intercourse is constantly increasing, and promises to introduce amongst us, all that is

worth imitation. The process may be slow, but it is certain; and the danger is that it will be accelerated faster than our state of society will justify.

There is one improvement alluded to, both by the Committee and the Faculty, which is too important to be passed unnoticed. "The first and great improvement," says the Report, "which we wish to see made, is an elevation in the standard of attainment for admission. Until this is effected we shall only expose ourselves to inevitable failure and ridicule by attempting a general imitation of foreign universities. For the sake of our Colleges, for the sake of our youth, for the sake of our Country, we wish to see accomplished this "elevation in the standard of attainments for admission." Multitudes of promising lads are hurried through their preparatory course and entered unseasonably at College, because it is the fashion. The evils of such a course are incalculable. They are too young to be released from that more particular care bestowed upon them at well ordered Academies; they are too young to withstand the temptations of College life; they are too young to grapple with the abstruse studies of Mathematics and Philosophy. They have not acquired sufficient *general knowledge*, to profit by the multiplied facilities of mental cultivation which the societies and lectures and exhibitions of Colleges present. It is not necessary to detail the disastrous results which flow from early discouragements in College. When with these considerations is connected the fact that early admissions are frequently attended by inadequate knowledge even of the books required, nothing need be added to fill up the measure of folly with which such are chargeable. Though we feel deeply, we cannot enlarge on this subject. Nothing affects us more than to see a youth of bright parts, and amiable character, against the advice of experienced and

solicitous friends, enter College, without sufficient knowledge of preparatory studies, and without sufficient expansion and strength of mind to grasp those subjects which occur in the more advanced stages of education. Let the officers and guardians of Colleges speak out; let teachers of Academies do their duty, and the evil will find a sure though it may be a distant remedy.

The *second part* of the Report of the Faculty discusses the subject of the resolution, though with brevity, yet with ability which we have never seen surpassed. We have little to say concerning it except to express a sincere wish that it may be extensively circulated, and meet with a candid perusal.

We take this opportunity to advert to an objection to the learned languages, which though entirely without foundation, has had wide circulation. It is said that those Colleges where they are admitted into the prescribed course, exert an influence against the acquisition of modern tongues, and do not sufficiently encourage the attainment of knowledge in English literature, and the more recent discoveries in science and art. This is undoubtedly a mistake. In none of our principal colleges is such an influence exerted. On this point facts are worth a thousand speculations. Where are the treasures of modern literature and science, English and Continental, better appreciated than at those Colleges where the Latin and Greek classics are admitted? On this subject we make the following quotation from the Report:

"But here it will be asked, is the literature of the modern nations of Europe to form no part of a course of liberal education? Is not modern literature a subject of discussion as well as ancient? Undoubtedly it is; the facilities for acquiring the more popular languages of Europe should be afforded in our public institutions. The claims of modern languages are questioned only when they are proposed as substitutes for the ancient, not when they are recommended on their own merits. If modern literature is valuable, it should be studied in that way, which leads most directly to a thorough understanding of it; and

this way lies through the literature of the ancients. If the languages and literature of Italy, France and Spain, beyond what is merely superficial, is an object with the student, they should be acquired through the Latin; nor is there reason to doubt, so far as experience affords the means of judging, that this is the most expeditious mode of acquiring a familiarity with the languages in question. To begin with the modern languages in a course of education, is to reverse the order of nature."

To the general argument in favour of the languages, nothing need be added; but the progress of political events has disclosed one consideration in favour of the Greek, to which we will briefly allude. Modern Greek is found to bear a closer resemblance to the Ancient, than was once supposed. He who is well versed in the latter, has but little trouble in getting a knowledge of the former. Should Greece become that free and enlightened nation, which she promises ere long to be; should she put forth anew those products of genius and learning, to which her soil is so congenial; should that intercourse prevail between her and us, which may be reasonably anticipated; what American youth of liberal education, would choose to be ignorant, either of that language which to some extent she now uses, or of that which was the glory of her ancestors and the admiration of the world; and which she will know better and adopt more nearly, the higher she ranks as an intellectual and enlightened people? If we are growing enthusiastic it is because we have touched on Classic ground. From the very emotion which the name of Greece awakens, we derive a new argument in favour of her language.

The "Report of the Committee of the Corporation" speaks a language very encouraging to the advocates of sound learning in the United States. "By the estimation in which classical literature is held in any community, its advancement in civilization and general learning may be satisfactorily ascertained. On this subject in Europe, a concurrent opinion and practice appear to prevail among

men of distinguished learning, or of professional or political eminence; *and in our own country*, it is presumed, there is not great diversity of sentiment in the same class."

Many who have the interest of their country at heart, have feared that any statement like the above would not correspond with the true state of the case. From the East and the West, from the North and the South, a voice has been heard in opposition to the study of Latin and Greek. This opposition has not been confined to the ignorant. In some instances the pen of the learned has been employed, and the weapons of the wise have not always been withheld from this Gothic work. If we believe the representations of its warm and busy propagators, the sentiment must have made immense progress in the land. And indeed we are not yet without our fears that a 'Lombardy-poplar growth' of education, slender, frail and blighted, though it may be, will have an ephemeral popularity. We are however satisfied on farther reflection, that the language we have quoted from the Committee is substantially correct. Our most important Seminaries have maintained their ground with laudable constancy and zeal.* The most influential public Journals of the day have fearlessly defended that course of education, without which they themselves must soon fall from their elevated rank. The same may be said of most of the weekly papers of similar rank. When to these facts it is added, that the most distinguished writers of the country, have either incidentally, or more at length, advocated the same course, there seems little need of qualifying the language of the Report. Notwithstanding the short-lived prevalence of superficial

views, and mistaken apprehensions, sound education is safe in the hands of the enlightened and patriotic.

As conductors of this Journal, it seems appropriate for us to say that the Beneficiaries of the Am. Education Society furnish no exception to the claims of a finished education. If the call for immediate labour in the vineyard of Christ is great, the call for talents and learning of the highest order is equally great. An ignorant ministry cannot be a permanent blessing to an enlightened people. We cannot now go into a consideration of this sentiment. The reasons of it have been frequently stated, and circumstances constantly occurring render them more and more impressive.

The battle with Infidel Philosophers is undoubtedly to be fought in this country, and it may be under new and more appalling forms of hostility than have ever yet appeared. The writings of the scurrilous Paine are even now in very extensive circulation; and though they have been unanswerably refuted by Bishop Watson, the remedy is not coextensive with the evil. How poorly must he be qualified to defend the blessed Gospel against all opposition with which it may meet, who is not "a scribe well instructed." We pray the great Lord of the Harvest to raise up labourers for his vineyard, in tenfold proportion, to meet the exigency of the case, but let us not forget to mingle with these aspirations, the earnest wish that they may be such labourers as He shall approve in the sight of all men, by crowning their efforts with signal and enduring success. By means of charitable assistance the doors are thrown wide open for the entrance of indigent young men into the ministry; and the affecting entreaties for ministerial aid, which reach them from every quarter, afford but too strong temptations to a hurried course of education. But let such, before they decide, take a broad view of the whole prospect. Let them remember that they live not for the present

* We are not opposed to the course of study which is pursued in some of our Seminaries, and which is confined to the modern languages to the exclusion of the ancient, when it is designed for such as are not aiming at either of the learned professions. We are glad such an experiment is going forward. But this exception we do not think applicable to a complete course of collegiate education.

time only, but for posterity. Let them reflect that any immediate good which they may effect in any of the destitute parts of the world, will never compensate for the introduction of ignorance and unenlightened zeal into the ministry of Christ. The former may save a few souls from death; but the latter will ultimately bring such discredit and reproach upon the Christian name, as would endanger the spiritual welfare of a whole nation, and that for centuries to come. Piety we conclude then is essentially necessary in an Ambassador of Christ; but let it shine with the light of knowledge.

We would remark in conclusion, that though the reputation of Yale College cannot be affected by any remarks of ours, we cannot refrain from expressing our high gratification, that an Institution, where so many youthful minds are formed for the service of their country and the church of God, is conducted by men of such liberal principles as these Reports contain.

NOTE. Yale College has been in operation more than a century and a quarter,—more than half a century less time than Harvard University, the oldest in the Union. Its graduates have held some of the most honorable and responsible stations in the United States. A very large proportion have devoted themselves to the work of the Christian ministry, not far from one quarter of the whole number. The whole number of Alumni is upwards of *four thousand*, exceeded only by those of Cambridge; and in respect to those still living, superior to the number of graduates from any other College in the country.

To the Secretary of the American Education Society.

My Dear Sir;

You ask me to prepare, for the Quarterly Register and Journal of the American Education Society, an essay on the *Ministerial character and preparation best adapted to the wants of the United States, and of the world, in the Nineteenth Century.*

It is a mighty subject; fit rather to be handled by one, who stands on some high vantage ground, and is able to look through the entire state of the church and the world, than by me, who dwell in an humble and retired corner, and can just see the glancing of the light, as its rays beam over me, and just hear the report of the wonderful things which have been

accomplished, and of the still more wonderful, which are in preparation. Yet, to borrow the thought of Cowper, hard as the task assigned me is, it were harder still to leave it unattempted. In this difficulty, I comfort myself with the hope, that as so great a subject can only be *touched* in this brief Essay, it will be taken up, hereafter, by one of more leisure, and better able to handle it in a worthy manner.

It is not a little surprising, that the church has, to a great degree, overlooked the importance of forming ministerial character, and pursuing a course of preparation for the ministry of the gospel, in adaptation to the existing state of things. The groundwork of that character, indeed, must always be the same; for the religion, which it is the minister's province to teach, is unchangeable. But the varying condition of the world, renders it necessary to modify the instrumentality, by which the truth is carried to the consciences of men. The manner of the apostle Paul among people differing as much as though they lived in distant ages, affords a fine illustration of this remark. Look at him when preaching Jesus Christ in a Jewish Synagogue; next, see him standing on *Mars Hill*, among the polished, the witty, the philosophical Athenians;—then hear him, as he addresses king Agrippa; or as he reasons of righteousness, temperance, and a judgment to come, before the representative of the Cæsars;—you find him, indeed, everywhere the same bold and dauntless teacher of righteousness; but in each particular case varying his whole manner, in adaptation to persons, times, and circumstances. Now as the Apostle Paul had a training and preparation for the ministry, which enabled him, without sacrificing one iota of religious truth, to accommodate his manner of teaching to men of all classes and nations; in like manner preachers of the gospel ought to be so educated that they shall be able to conform to

the spirit of the age, and teach the *whole of gospel truth* in the way most likely to do good.

In the 19th Century, a mighty impulse has, assuredly, been given to the human intellect. There is a *march of mind*;—there is an energy; a business-like character, belonging to the age in which we live, and distinguishing it from times gone by.

The energy of which I have spoken, is infused into every department of human opinion; and has communicated, as might have been expected, a corresponding vigor of action. If it is so in any part of the church; it is equally so, in the world; if the watchword of "the sacramental host" is "onward," the enemy has caught the same spirit, and all the leagued and disciplined legions of the prince of darkness shout back "Onward!"

The present age, moreover, is characterized, not only by vigor of action, but by enlargement and comprehension of views. The excitement has been such—the achievements of the last thirty years have been so great, that no little thing, no local, temporary interest, can fill, and satisfy the mind. Military, political, civil affairs are all conducted on a grand scale. The progress of science—the freedom of the press—the facilities of intercourse between nations—the extension of education—the formation of a public opinion of the civilized world—the wide circulation of news, both political and domestic, have all served to produce this reach of thought and of purpose. The foulness of a crime perpetrated in one of our western villages, or in a hamlet in some obscure corner of England, in the course of a few weeks, awakens detestation among a hundred millions of human beings. And the moral sublimity of a truly virtuous and noble action, with like rapidity of diffusion, soon thrills through unnumbered bosoms, and calls forth admiration and praise from the wise and good of half the human race. The effect of all these circum-

stances is felt on the mass of christendom's population. And the church has to do her work, amidst multitudes, whose minds are dilated with strong feeling, and filled with magnificent enterprises.

Now, as a general remark, I would say that in regard to all these movements, and the spirit which urges them forward, the church must keep before the world; and, shining in the light of heaven, she must hold forth the word of life, and show to benighted and bewildered man, the way of peace and salvation. And I should think that ministerial character ought to be formed in reference to this condition of the world. In particular,

There is an urgent call for a lofty tone of religious feeling in the ministers of the gospel. In the awakened state of christendom, when every thing is tuned to a high key, the dull and dreary *monotonies* of listlessness will produce only disgust and contempt. Every priest and Levite must take his jubilee-trumpet, and sound such notes of heavenly melody as shall, amidst all the din and bustle and turmoil of this gross earth, be heard waxing louder and still louder, until every discordant sound shall be overpowered by the rapturous hosannas of a redeemed world. No man need expect that others, in the present mighty upstirring of human nature, will sympathise with him, and be brought under the influence of truth itself, when uttered by him, if his own feelings are flat and stale. But this excitement, to be of any real value, must be well sustained, and equable. The grand truths of the gospel must apply a constant stimulus to the heart and soul of the preacher; and he must show that it is this, and nothing else which bears him on, through all his labors.

In the next place, preachers of the gospel must be trained for energetic action.—The enterprises of men of this age, in the various pursuits of life, are characterised by remarkable ear-

nestness and decision. "Their driving is like the driving of Jehu the son of Nimshi." In the eagerness of pursuit, they lean forward as they go on. Ministers of Jesus Christ must catch the same spirit.—"What their hands find to do, they *must* do with their might." Otherwise, men will never believe that they are at all in earnest. A life of feeble effort will pass off, and the world will be as though they had never lived.

But the vastness of the work affords another argument. "The harvest is great, and the laborers are few."—So much the more, then, for them to do! They must work while it is day—and every hour in the day—or many will at last cry out, in the bitterness of their anguish, "the harvest is past; the summer is ended, and we are not saved." O! who can look over this world, lying in all the darkness and desolation of sin, and not feel that every one who loves the Lord Jesus, and especially every one who is consecrated to the work of the ministry, ought to put forth every atom of his strength in carrying forward the great design of making known the saving health of the gospel to all nations.

It deserves to be remarked, too, that as the time approaches for the consummation of the great purposes of redeeming mercy, the Head of the church shows that he intends to use, in this high service, men whose tone of feeling, whose standard of piety, and energy of action, are brought up to the requirements of the gospel. They who, in former times, might have been to some degree useful in the performance of half service, are laid aside and rejected; while the honor and happiness of success are granted to those who give their hearts *undivided* to this mighty work.

Again: *the present age calls for ministers of comprehensive views and enlarged feelings.* The field of labor is the world. The movements of the church affect the interests of the human race. The plans proposed by

Christian benevolence diffuse their influence through all christendom. The opposition of infidelity, or bigotry, in the present increased and easy intercourse among nations, operates on the same extended scale. And the minister of the gospel can hardly be reckoned fit for his station, who confines his views to one little corner, or limits his feelings to one little portion of the church.

It is high time, too, that the whole moral influence of true religion should be felt by the entire world of heathens, Mohammedans, Jews, and nominal Christians. And the man, whose heart is not big enough to take in all; whose mind cannot look beyond the plans and interests of a sect; who cannot, at one hour with the deepest interest take hold of a neighboring sabbath school; and at the next, give all his soul to the business of a mission located in the islands of the sea, or on the other side of the globe, is not the man for this age. He has come into the world, behind his time; or has stayed in it, until such services as his seem not to be needed.

I should say, too, that the *present period requires singleness of heart and purpose in the ministry; and undivided attention to its appropriate duties.* A preacher of the gospel must not love money, or fame, pleasure, or power. He must love his work better than life; he must, in a peculiar and eminent degree, be ready to practise self denial; he must be willing to go any where, be any thing, do or suffer any thing, to promote the cause of the Redeemer and the salvation of souls; he must forget his own particular interest, and lose himself in the high and hallowed enterprise of evangelizing the world.

In former times, preachers of the gospel not unfrequently gave time, attention, feeling, labor, to many interests not immediately connected with the accomplishment of their great object. But what have the ministers of a kingdom which is not

of this world, to do with affairs of state, and political contests? Why should a man, whose office might well fill the hands and the heart of an angel, occupy his time with subordinate interests? If these things were once tolerated, they can be so no longer. *Now*, there is a call for a concentration of energy, an undivided attention, an application of the entire mental and moral power of the preacher to his holy calling.

There are two or three other particulars, which I wish to mention, and which I have reserved to this place, because they have a more or less special relation to ministerial character and preparation in the United States.

The Bible Society, in this country, will place the Bible in every family within our borders. The influence of sabbath schools—that best of all substitutes for pious parents—will be felt, to very great extent, by the children of this nation. Bible classes will ultimately be formed in all our churches. Now these institutions will exert a very powerful influence on the intellectual and moral character of our countrymen. The teachers of religion will have to minister to people improved and elevated by familiarity with the truths of the Bible. And they will be under the necessity of becoming sound interpreters of scripture, *able to prove its meaning*. This, I think, will be more the case in America, than in any other quarter of the world.

But again. This highly favored land is *peculiarly the land of Revivals*. The value of these gracious visitations of the Holy Spirit, is appreciated in most of our churches. But the manner of conducting them is not yet so understood, that farther discoveries are not to be made, and greater wisdom employed in their management. It has very often happened that young men, on going out to preach the gospel, have been instrumental in producing a powerful excitement; which they have known

how to conduct not much better than a landsman knows how to steer a vessel in a storm. The result is, every thing soon goes down. There is, in the case now before us, most urgent need of much prudence, much knowledge of religion, intimate acquaintance with one's own heart, and clear discernment of the difference between true religion and its various counterfeits.

Farther: there is a peculiarity in the state of our country, which deserves far more attention than it has ever received from the friends of religion. Our nation, with all its complicated and immense interests, *is governed by opinion*. It is this, which elects our rulers, and executes our laws. Every man is free, not only to have an opinion, but to maintain it to the best of his ability. Hence our countrymen evince remarkable independence of thought, and tenacity of sentiment. They stick to it, because it is their own. In religion, this freedom and independence are very observable. Among us there is no visible head of the church; no human authority, to which men are accustomed to bow. And the preachers of the gospel must go forth, prepared to deal with hearers, who are to be convinced before they can be persuaded; to encounter men, who are accustomed to put every thing they are required to believe to a severe test; and who are always ready to question whatever is delivered from the pulpit. This is particularly the case in many of the destitute parts of the country. There cannot be a greater mistake than is committed by those, who say that half educated men will answer well enough for the south and the west. In these regions, many, indeed, know little about religion; but they are, notwithstanding, very acute, quicksighted men; able at once to take the measure of a man's talents. And, you may rely on it, my dear sir, that an ordinary, every day sort of a preacher, will very speedily, among them, sink into neg-

lect and contempt. *Send your best men to the destitute settlements:—by all means send THEM.*

Besides ; as religion advances, and its friends take a higher stand, the spirit of opposition will be wider awake, and more fully determined. And there is coming on, in this country, a fearful conflict between those who are, and those who are not on the Lord's side. It will be a conflict of opinion. It may be something more, but no one can tell what. The strife will be severe. And all the resources of the advocate of religion, will be put in requisition. He will be tasked to the very uttermost of his power.

In a country like this, too, where religion is perfectly free ; and where, humanly speaking, its success depends entirely on opinion, it is very certain that christianity can never rise higher in society, than the intellectual character of its teachers. If they are felt to be low and feeble men, of small furniture, and poor resources, they will keep religion down to their own level. But should they be master spirits, whose power is felt even by men of great and vigorous minds, religion will rise in society, and enlist the influence of those who form and regulate public opinion.

Again, in that country where religion is free, of all others, it is most necessary that its ministers should be thoroughly prepared for their work. Among us, there is nothing to regulate the religious principle, but the power of truth. And unless it is brought to bear, with all its energy, on the understandings, and consciences of the people, religion will degenerate into wild enthusiasm, and ultimately into dark, untameable fanaticism. Farewell, then, forever, to all the hopes of the patriot and the christian. A tornado, sweeping over the whole face of the country, could not do the work of desolation more completely.

These remarks, of the justness of which I am most fully persuaded, in-

dicate the course of preparation to be pursued in this country, and in this age. But before I offer any particular observations on this subject, allow me to express my high gratification that the American Education Society has taken a high stand. It is this, which more than any thing else, commends that noble institution to the intelligent members and friends of the church. I do heartily rejoice in the belief that the Society will be firm—that they will not abate one jot nor tittle of their demands for thorough preparation in their beneficiaries. And I, for one, am free to say, that, should they lower their standard, I care not how soon the Society runs down. There will be no need for it. Half formed and unformed men enough will always enter the ministry, without their aid.—In hope that you will pardon this overflow of zeal, on this interesting subject, I proceed to remark,

1. The present age requires a sound and thorough *intellectual education* for ministers of the gospel. Men to be adapted to the office, must have a large furniture of the mind, and know how to use it well. This is admitted in relation to the religious teachers of that part of our country, where general education is greatly advanced. In the South and the West, it is thought that inferior qualifications will answer.—True, the people have not a great deal of book learning. But they are all accustomed to hear in their courts, and on their hustings, addresses and arguments from the foremost men among them.—They are more trained to pass judgment on the performances of public speakers, than any other people in the United States. And you may rely on it, my dear sir, that it is a very great error to send to those parts of our country “stop gap missionaries,” in the hope that they will bring sheep into the fold, and scare away the wolves. Why does infidelity so prevail there among the educated classes of society? Chiefly, I be-

lieve, because the great body of the clergy consists of men no more able to teach than other farmers or mechanics. Forgive my recurrence to this particular topic; it is one of vital importance; connected with the well being of the church, and the moral influence of this great nation on the destinies of the world.

But I consider my general proposition as fully proved, by the facts already stated. In a country, and a world, where general education is continually extending; where science is making rapid progress among civilized nations; where the Bible is yet to be translated into a thousand languages or dialects, and the lights of learning and civilization are to be sent through all the dark habitations of savage man, if any one can doubt whether the ministers of christianity ought to be thoroughly trained men, he is out of the reach of argument.

2. In all our schools of the prophets, *the standard of ministerial religion* must be set higher than it ever has been since the days of the apostles. All the exercises of the Seminary must be made to bear on the piety of the students. This is the more important, because young candidates for the ministry often bring with them from College, much of the *spirit of College*. And in this, as we all know, there is often a sad mixture of vanity, pride, selfishness, and self-dependence. The expulsion of this spirit, and the introduction, in its place, of the *spirit of the pulpit*, is a most important result of the discipline of theological institutions.

It has, indeed, been generally supposed, that the critical study of the Bible exerts a deadening influence on the piety of the student:—And I wish that facts did not seem to justify the opinion. I say *seem*—because I am confident that it need not, and ought not to be so. And I can easily conceive that the investigation of the genuine reading, and of the true meaning of the sacred Oracles, may be made the most valuable means, in

the world, of “growth in grace, and in the knowledge of our Lord and Saviour Jesus Christ.” Let a right method be steadily pursued, and we shall see the greatest adepts in biblical learning, becoming the most pious of men. For my own part, I cannot but have an unfavorable opinion of that candidate for the ministry, who can make progress in the study of the Bible, and no advances in holiness.—But however this may be, preachers must become more holy men. Education Societies, Theological Seminaries, Presbyteries and Associations, and the whole church must see to this thing. It must be understood and felt, that the world and the church, and the Head of the church demand very high attainments in ministerial piety. The world will never be converted, without great sacrifices and mighty labors. And nothing is sufficient to bear men through them, but intense love to the Lord Jesus Christ.

3. Measures must be adopted to prepare ministers of the gospel for more *vigorous action* than the church has been accustomed to witness for centuries gone by.—The discipline to which I allude, is both *physical* and *moral*.

Thoroughly trained scholars, need not be feeble, broken down men, just prepared to go home from their places of education—and die.—They need not be *consumptive*, or *dyspeptic* or *hypochondriacal*. I am verily persuaded that by pursuing a wise course, by seeing to it that students *daily* take *sufficient exercise* in the open air, young preachers may be sent out from our Seminaries, with more learning than they usually acquire on the present system; and at the same time, able to endure hardness; to spend a day and a night in the deep; to bivouack in the wilderness, or perform any exploit of hardihood, which other men can perform.—In these days for laborious exertion, this is a subject of great importance, requiring the most serious consideration. It is mournful

to think how many valuable men have been cut down, just in the beginning of their usefulness. The church can ill afford to bear such losses.

But mere physical strength is not all. We want *minds trained for action*. By this I mean, minds accustomed to consider what human nature is, and how it is influenced; to lay plans for the accomplishment of important purposes; and to devise means for their execution.—In a word, we want a training for the *business of the profession*. In the great matter of promoting religion, there has never yet been employed half as much common sense, as the case calls for. The children of this world are wiser in their generation than the children of light. In every other profession this sort of training to business is made a primary object. But preachers of the gospel are mostly taught nothing but book learning. They have to do with minds and hearts; to find access to the inner man, to go to the very sources of human action;—and in preparing them to do this work, they are made to study chiefly, old books, written by men in states of society, far different from ours.

I have lately examined with considerable care, the history of some of the most successful preachers the church has ever been blessed with. They had indeed ardent feelings, devoted piety, and indefatigable industry; but to these high qualifications they added much knowledge of human nature, and a great portion of common sense. Under its guidance, they took care not to increase the difficulties arising from man's native opposition to the gospel, by giving needless offence; they noticed and seized on thousands of little circumstances, by which human beings are actuated, and took advantage of them in their efforts to promote religion. The conduct of the apostle Paul is a remarkable instance in point: and I could easily refer you to a living preacher, who furnishes a noble example of the same kind. To these

things, under the Holy Spirit, is in a great degree to be attributed, the surpassing success of these highly favored men.

4. To the several particulars mentioned above, I must add one more. The state of the church and the world *requires more attention to the Bible*, than has usually been given, in a course of theological education. This remark may appear surprising to some; harsh and offensive to others. Of its truth and importance I have the fullest conviction. In all our preaching, there is too little scripture. We rely too much on our own reasoning, or on the authority of man, to establish the propositions, which we derive from texts of scripture; and take too little pains to prove to the people the meaning of the Bible. Too many *religious orations*, and too little sound, clear *exposition* is heard from the pulpit. We thus save labor, but lose influence in our preaching.

It is the authority of the Lord of conscience, which alone lays on men the weight of irresistible obligation.

The expectations and wishes of those, who by domestic discipline, sabbath schools, and Bible classes, have been made familiar with the scriptures are not met and answered by this mode of preaching.

It renders it necessary that pastors should spend more time in preparing new sermons, than in this age of action, can well be allowed for this purpose. If they must preach several times every week—must pay visits to families and to the sick—and bear their part in conducting the benevolent enterprises of the day, they must have more than human resources to be able to prepare for their people in sufficient numbers, an interesting and profitable variety of orations on theological topics, derived from texts of Scripture. But if their study of the Bible has been so thorough, as to enable them to catch the particular shade of meaning belonging to every text as it stands in scrip-

ture, and make it give its cast and coloring to a sermon founded on it, they may without difficulty find an inexhaustible supply of subjects, with all the endless variety of scriptural illustration; and thus do this part of their work to the satisfaction and profit of their people, while the other parts shall not be left undone.

But there is another view of this subject, which deserves most serious attention.—When the statements of the Bible were received as *ultimate facts*, and christians made no attempts to explain things, which Christ has not explained, the Church enjoyed internal peace. But as soon as the pride of human nature showed itself in constructing systems, wherewith to prove the Bible, and show *how* things are, then controversy began;—and it has continued ever since. Ages and centuries of theological contention have passed away, and controversy still agitates the church, and exhausts that strength, which ought to be expended in converting sinners.—How is the peace of the church to be restored, and its divisions healed? We must wait, it is said, until the millennium, before these happy events can be brought to pass. But how is the millennium to be produced? Certainly by the instrumentality of christians.—Of christians too much divided, and too jealous to co-operate in this work? Can it then be the intention of the great Head of the church, that the present divisions and sects, with all their peculiarities and party feelings should be perpetuated; and the world become the theatre of Christian contention? Assuredly not. These divisions must be healed, and the whole influence of the church be brought to bear on the *whole* world, before the day of glory will be ushered in. The true interpretation of the Bible, and the carrying of its meaning to the heart seem to be the only measures by which this great event can be accomplished. Throughout all christendom, then, the state of the people calls

for religious teachers able to expound the scriptures, and prove their true meaning. And the millions of the heathen world are put off, and the time for them to receive the blessing seems to be deferred, until christians shall be prepared to deliver an uniform testimony in behalf of their religion. The divisions, jealousies, and contentions of christians are keeping back the day of millennial triumph! How important then it is, that candidates for the ministry should universally and chiefly learn to interpret the Bible by means of common, established principles of exegesis?

This thorough study and sound exposition of the Bible seem to be necessary to enable the preacher to accomplish the most important point of all—to bring the tone of feeling, the purpose and conduct of the church up to the standard of the gospel. But this cannot be done without infusing into them the entire spirit of the gospel. To be prepared for effecting this, the preachers of religion must themselves so study the scriptures, as to have the full meaning enter their minds, and bear on their consciences. Instead of framing systems according to the ever varying dogmas of human philosophy, and making the wisdom of man control the declarations of inspiration, they must study the Bible, so as to enter into the very thoughts and feelings of prophets and apostles, when they wrote as they were moved by the Holy Spirit.

In this way, the words of eternal truth may be made to bear with all their force on the church; and every christian, holding forth the word of life, will, by his conduct, answer the question, what is religion; and cause his daily course to point out to an erring world the way to Heaven.—So may it soon be!

I am, Rev. and Dear Sir,
most truly yours,

JOHN H. RICE.

Union The. Sem. April, 1839.

NOTICES OF PUBLICATIONS.

Introductory Lecture, delivered in the Theological Seminary, Princeton, N. J. Nov. 7, 1828. By Charles Hodge, Prof. of Oriental and Biblical Literature.

This Lecture was delivered to the students of the Seminary, with which the author is connected, soon after his return from a residence on the continent of Europe. We have been so much gratified and instructed by a perusal of the Lecture, that we cannot forbear to make some brief extracts, especially as they will fall within one of the prominent objects of this number of the Register—the communication of facts on the subject of education.

Prof. Hodge remarks that one of the most obvious lessons, which an American Christian is taught by a residence in Europe, is the *great importance of civil and religious liberty*. On the momentous question whether the churches in this country can supply our rapidly increasing population with the blessings of the Gospel, the author remarks:

"Two centuries have elapsed since the first persecuted settlers of New-England set their feet upon these shores, to rear a church in all the liberty wherewith Christ has made us free. The population of that section of the country has increased from a few individuals to eighteen hundred thousand, and there is now one minister to every thousand souls; a proportion greater than in some of the oldest countries of Europe; and there is doubtless, no equal population upon earth to whom the gospel is administered with greater fidelity and purity. The same may be said of our own church, and of various sections of our country and denominations of Christians. In estimating the success of this experiment, there are two important circumstances which should be taken into account. The one is the rapid increase of our population. The American churches have had to supply the means of religious instruction, not merely to the regular and natural increase of their number, but to keep pace with a population which doubles itself in twenty-five years. The other circumstance is, that in many parts of our country, the population is so sparse, that to bring the ordinances of religion within the convenient reach of every family, would require one minister to every few hundred individuals. Taking these circumstances into consideration, I think that it may safely be asserted, that quite as much has been accomplished towards supplying the people with religious instruction, as in countries where this duty rests upon their governments, and quite

as much as would have been accomplished by any church establishment; and to unspeakably better purpose. Still, the experiment is but in progress, and the eyes of the friends of religion, and of religious liberty, are watching its advance with the most intense anxiety. Every effort made by the free churches in America, to supply the gospel to their destitute brethren, fills their hearts with joy. Nor are they alone in the interest which they take in the state of things in this country. Those who differ from them in opinion on this subject, are watching us too, and often appeal to what they deem the failure of the experiment, in America, of a church standing without the aid of government. The accounts so often published among us, of extensive regions destitute of the means of grace, are produced as evidence of this failure. The amount of good really accomplished, and the greatness of the task imposed on the American churches, they cannot appreciate, and are thus unfortunately led to argue, from our experience, against the expediency of releasing the struggling church, in their own country. . . . But let us, brethren, awake to the full interest and importance of the task to which God has called us. If the sad tale be to be told, in every Christian country, and at every Christian fire-side, (for the interest taken in this subject is well nigh universal,) that the American church has fallen, that the grand experiment has failed, let it not be in consequence of the remissness of the present generation. Our fathers have effected much in this work, and have left the rapidly increasing task to us; and a more sacred duty, a duty more vitally involving the interests and honor of religion, cannot be conceived, than that of supplying the ordinances of the gospel to the rapidly increasing population of our country, without being brought to the sad necessity of resigning liberty for life. For we may rest assured that, if the state support the church, she will govern it. Then, farewell to the purest glory of this Western Hemisphere. America will have failed of her destiny, and left her grand vocation unaccomplished."

Under the second general head—the *training of youth in knowledge and religion*, the following instructive, and to us, surprising statements are made in regard to the great advance of common school education in Prussia.

"And first, the schools are divided into three classes; the higher schools or gymnasia, designed for men intended for one of the learned professions; the schools for merchants and higher order of mechanics; and those for the peasantry. Teachers for all these are regularly educated for their business. Those intended for the gymnasia, after having spent seven or eight years in

one of these institutions, proceed to the university, where they remain from three to five years, attending the lectures on the branches in which they are to become teachers. Having completed this course, they are subjected to a rigorous examination, which, if they satisfactorily sustain, they are eligible to the office of instructors in the higher schools, commencing with the lower classes and rising according to merit. Those who are designed for the second class of schools, have an entirely different training; for this purpose, there is in each of the provinces at least one large seminary. In these institutions the future teachers are instructed, not only in the branches they are themselves to teach, but also in the art of teaching; the whole object being to prepare and discipline them for their work. It is not until they have completed this course, and have sustained an examination by the proper authorities, that they are allowed to enter upon their duties as instructors. For the preparation of teachers of country schools, for which such a thorough course of discipline is not considered necessary, there are smaller institutions, several in each province, all under the direction of government. These teachers are also examined as to their moral and mental qualifications, before they are allowed to enter even on the lowest grade of elementary instruction. With respect to the mode by which the schools are supported, it must be remarked that it is different in different cases. The gymnasia, as they are designed for the higher classes of the people, are either supported by their own funds, (for some of them are very extensive establishments, which have been in operation for centuries; the one in Nordhausen being, I think, 300 years old) or by the usual tuition fees. The lower schools are supported by tax, where there is no adequate provision already existing; very much as in Massachusetts. The whole country is divided into districts, and the property in each district is assessed for the support of its schools. This is the simplest and most efficacious plan. The schools are then not only free, but every parent is required under pain of fine or imprisonment to send his children. This law extends to the Jews, Protestants, and Catholics. If the Jews in any one place be sufficiently numerous, and have property enough, they have schools of their own. If this be not the case, they must send their children to those of the Christians. The Catholics have their own seminaries for the preparation of teachers, and their own schools supported in the same manner, and under the same regulations with those of the Protestants.

As to the course of instruction pursued in these several institutions, my time will allow me to say very little. In the gymnasia, there is a very thorough course, in the ancient languages, in several of the modern tongues, in mathematics, geogra-

phy, history, &c. The leading features of the system pursued, are, having a great number of teachers, generally in the proportion of one to every ten or fifteen students; and combining constancy with variety of occupation. During most days of the week, the pupils have from seven to eight exercises, on as many subjects, passing from one teacher to another. It is in these institutions that the German literati lay the foundation of their future eminence. The course is from five to eight years. In schools of the second class, the ancient languages are omitted, but most of the other branches are attended to. In those of the third class, only the elementary branches, reading, writing, and arithmetic are taught. In all these schools, music is a regular matter of instruction. But the most interesting feature of this whole system, is, that religion is as regularly and as systematically taught as any other subject. Each class of schools has its regular text books on this subject; and in all, the history and leading principles, both in doctrines and morals, of the scriptures, are inculcated. The nature of this instruction, depends of course, very much on the individual character of the man to whom it is committed, and it is too often the case, that it embraces little more than the leading facts, and moral principles of the Bible; still even this is of immense advantage.

It would be interesting and instructive, did our time permit, to compare in detail the plan now described, with those adopted in different parts of our own country. We would find, I think, with regard to thoroughness of instruction in the higher schools, to the means taken to prepare suitable teachers, and the plan adopted for the support of the schools and securing regular attendance on the part of the children, that we have much to learn from the experience of older countries. As this is a subject which is so intimately connected with the best interests of men, it demands the attention of all the friends of knowledge and religion.

There is one point suggested by what has been said, worthy of particular consideration. Is it not possible in this country, to have the Christian religion taught in the common schools?

Unless some plan can be adopted of introducing religious instruction into the common schools, we must consent to see a large portion of our population growing up in ignorance of the first principles of moral and religious truth. For if this matter be left entirely to parents or pastors, it can be but imperfectly attended to. There will always be a large number of the people, who belong to no denomination, and come under the care of none. There is said to be 70,000 of such persons, in the single city of New-York; and we need not go many miles from our village to find individuals who hardly know that there is a God. What the result will be, of thus neglecting the moral educa-

tion of the people, it requires no prophetic spirit to foretel. If public virtue be necessary to the existence of free institutions; if reason and experience teach, that religious knowledge and culture are essential to virtue; to leave the people destitute of this knowledge and this culture, is to secure the destruction of our civil liberty. Experience has shown, that a free government cannot exist, where the mass of the population is ignorant and immoral, and the term of its continuance among us is fixed to the period, when the uneducated and vicious shall constitute the majority of the people. It is enough to contrast the degradation of men who have had no moral instruction in their youth, with the character of those who have been brought up under the influence of the gospel, to have the heart filled with zeal for the extension of the blessings of religious education, even if this world were the only theatre of man's existence. But when we consider that these men, whom we thus desert to ignorance of God and his word, are forming their character for eternity, the importance of this subject is seen and felt to be infinite.

The success which in other countries has attended the efforts to render religious education universal, should encourage us to make the attempt here. So thoroughly is the system, just detailed, carried through in Prussia, that I never met a poor boy selling matches in the streets, (and I made several experiments of the kind,) who could not answer any common question, on the historical parts of the Old and New Testaments. And one of the school commissioners of Halle, (a town containing twenty-four or twenty-six thousand inhabitants,) told me that a recent investigation led to the discovery of only fifty or sixty children who had hitherto neglected to attend the schools. Do not let us calmly sit still, therefore, and suppose that nothing can be done. If we cannot introduce religious instruction at once, into all the schools in our country, nor throughout a whole State, we may at least, endeavor to effect the object, in our own immediate neighborhoods."

all things. Thirsting desires, and insatiable longings, possessed my soul after *perfect holiness*. God was so precious to my soul, that the world, with all its enjoyments, was infinitely vile. I had no more value for the favor of men than for pebbles. The LORD was my ALL, and that he over-ruled all, greatly delighted me. I think that my faith and dependence on God, scarce ever rose so high. I saw him such a Fountain of goodness, that it seemed impossible I should distrust him again, or be any way anxious about any thing that should happen to me. I now enjoyed great sweetness in praying for absent friends, and for the enlargement of Christ's kingdom in the world. Much of the power of these divine enjoyments remained with me through the day. In the evening, my heart seemed to melt, and I trust was really humbled for indwelling corruption, and I *mourned like a dove*. I felt that all my unhappiness arose from my being a *sinner*. With resignation, I could bid welcome to all *other* trials; but *sin* hung heavy upon me; for God discovered to me the corruption of my heart. I went to bed with a heavy heart, *because I was a sinner*; though I did not in the least doubt of God's love. O that God would *purge away my dross, and take away my sin*, and make me ten times refined!"



We are just to the south of all Europe, and I bid adieu to it forever, without a wish of ever revisiting it, and still less with any desire of taking up my rest in the strange land to which I am going. Ah! no,—farewell, perishing world! To me to live shall be Christ. I have nothing to do here, but to labor as a stranger, and by secret prayer and outward exertion, do as much as possible for the Church of Christ and my own soul, till my eyes close in death, and my soul wings its way to a brighter world. Strengthen me, O God, my Saviour; that whether living or dying, I may be thine.

Journal of Henry Martyn.



MISCELLANEOUS.

SPIRIT OF BRAINERD.

"I withdrew, to my usual place of retirement, in great peace and tranquillity, spent about two hours in secret duties, and felt much as I did yesterday morning, only weaker and more overcome. I seemed to depend wholly on my dear Lord; wholly weaned from all other dependences. I knew not what to say to my God, but only *lean on his bosom*, as it were, and breathe out my desires, after a perfect conformity to him in

Usefulness. On the day of his death, in his eightieth year, Eliot, the apostle to the Indians, was found teaching the alphabet to an Indian child at his bed side. Why not rest from your labors now? said a friend. "Because," replied the venerable man, "I have prayed to God to render me useful in my sphere, and he has heard my prayer, for now that I can no longer preach, he leaves me still strength enough to teach this poor child his alphabet."

TABLE I. STATISTICS OF THE THEOLOGICAL SEMINARIES IN THE UNITED STATES,

Containing the name or title; Location; Denomination; Date of going into operation; whole number educated; finished the course in 1928; number of students in 1829; number aided by Seminary funds; number aided by Education Societies; volumes in Seminary libraries; vols. in the social libraries of the students; names of the Professors; and titles of the Departments.

Name or Title.	Location.	Denomination.	Com. No. Left edu- in cat. 1829.	Students in 1829.	Aided by Sem. funds.	Vol. in Soc. Lib.	Names of the Professors, and titles of the Departments.
Bangor Theolog. Sem.	Bangor, Me.	Congregational	1816 51	6	12		John Smith, D. D. Theol. and Past. Duties. George E.
Andover Theol. Sem.	Andover, Ma.	Congregational	1808 444	36 41 60 137	51	6000	Williams, Bibl. Crit. and Sac. Hist. L. Woods, D. D.
Newton Theol. Institu.	Newton, Ms.	Baptist	1825 7	4 9 8 21			E. Purdy, D. D. Past. Prof. Sac. Hist. L. Woods, D. D.
Theological School	Cambridge, Ma.	Unitarian	1816	5 9 8 9 26			Lech, Ch. Theol. M. Stuart, Soc. Lit. Eccl. Hist.
The. Dep. of Yale Col.	New Haven, Ct.	Congregational	1823 42	14 16 18 48		600	Lech, Ch. Bibl. The. Henry J. Ripley, Bibl. Lit. and
Gen. The. Sem. Prot. { Epis. Ch. in U. S. }	New York City	Prot. Epis.	1819 123	6 7 12 8 27		3600	Past. Duties. H. Ware, D. D. Div. S. Willard, Heb. and Orient. Lan.
Theol. Sem. of Auburn	Auburn, N. Y.	Presbyterian	1821 106	11 16 27 23 66	21	3500	A. Norton, Soc. Lit. H. Ware, Jr. Sac. Hist.
Hamilton Lit. & Th. Ins.	Hamilton, N. Y.	Baptist	1830 20	11	15	1200	N. W. Taylor, D. D. Didact. Th. J. W. Gibbs, Sac.
Hartwick Theol. Sem.	Hartwick, N. Y.	Evan. Luth.	1816 13	1 2 1 6 9		900	Lit. E. T. Fitch, Comp. Sem. C. A. Goodrich, Oratory.
Th. Sem. Ref. Dutch Ch.	New Brunswick, N. J.	Ref. Dutch Ch.	1784 147	3 6 9 6 21		1500	I. H. Hobart, D. D. Past. Th. Pol. Elo. S. H. Turner,
The Sem. Pres. Ch. U. S.	Princeton, N. J.	Presbyterian	1812 470	15 24 41 48 113	28	6000	D. D. Bibl. Lit. B. Wilson, D. D. Syst. Div. B. T. Onder,
Sem. Gen. Syn. Evan. { Luth. Ch. in U. S. }	Gettysburg, Pa.	Evan. Luth.	1826 6		3	6000	donk D. D. Ch. Polity. C. C. Moore, Orient. and Gr. Lit.
Th. Sem. Ger. Ref. Ch.	Carlisle, Pa.	Ger. Ref. Ch.	1825 7	4	6		J. Richards, D. D. Ch. The. M. L. R. Perrine, D. D.
Westn. Theol. Sem.	Alleghany-town, Pa.	Presbyterian	1836	19	5	24	Eccl. Hist. and Ch. Gov. Henry Mills, Bib. Crit.
Union Theol. Seminary	Alexandria, Va.	Episcopal	1834 11	6 12 28	5	21	N. Kendrick, D. D. Th. and Ment. Phil. D. Hascall, Nat.
South. & West. Th. Sem.	Maryville, Tenn.	Presbyterian	1821 22	2	11	1300	Phil & Sac. Rhet. S. S. Whitman, Bibl. Lit. B. Sears, Lang.
Rock spring Th. School	Illinois	Presbyterian	1827				E. Hazeltine, D. D. Syst. Th. Ch. Hist. Past. Theol. G.
							B. Miller, Jew. and Ch. Ant. Heb. Lang.
							P. Milledoler, D. D. Did. and Pol. Th. J. De Witt, D. D.
							Bibl. Lit. J. S. Cannon, D. D. Eccl. Hist. Ch. Gov. & Pas. Th.
							A. Alexander, D. D. Did. & Pol. Th. S. Miller, D. D. Ec.
							Hist. and Ch. Gov. C. Hodge, Orient. and Bibl. Lit.
							S. S. Schmucker, Ch. Th. & pro tem. of other Branches.
							Lewis Mayer.
							J. J. Janeway, D. D. Did. and Pol. Theol.
							Renel Keith, D. D. Syst. Div. E. R. Lippitt, Sac. Lit.
							J. H. Rice, D. D. Ch. Th. H. F. Goodrich, Orient. Lan.
							I. Anderson, D. D. Did. & Pol. Th. W. Eagleton, Sa. Lit.
							J. M. Peck, Ch. Theol.
			1529 103 128 109 203 599	140	151	35060	3720

TABLE II.

**RESIDENCES OF STUDENTS AT THE VARIOUS THEOLOGICAL SEMINARIES
IN THE UNITED STATES.**

Name of Seminary.	Maine.	N. Hamp.	Vermont.	Mass.	R. Island.	Conn.	N. York.	N. Jersey.	Penn.	Maryland.	Del.	Virginia.	D. C.	N. Car.	S. Car.	Georgia.	Alabama.	Mississip.	Tenn.	Kentucky.	Ohio.	Indiana.	Mich. Ter.	For. Co.
Bangor	2		4	2		3	6		3												1		4	
Andover	13	28	18	27		6	1								2	1							1	
Newton		3	2	7	1	3										1								1
Cambridge																								
New Haven			1	7		34	1		1												2			
New York Prot. Epis.																								
Hartwick							8									1								
Hamilton			11	4	2	5	20	1	1							1								
Auburn		3	5	16		5	31	1	3					1	3	1	1	1	1	3	4	3	1	5
Princeton			4	10		6	25	7	28		7	2	6	1	1	1	1	1	1	3	4	3	1	2
Evau. Lutheran									13		4		1	1	1									
Prot. Epis. Alexandria			3	1			1		3		1		2	1										
Union, Prince Edward		1		1					2			8	1	9	1							5		
Southern and Western						1	1		1			2					1		13	4				
	15	35	48	76	3	63	94	9	55	12	2	17	2	13	8	4	2	1	16	8	11	1	5	9

TABLE III.

Showing the times of the Anniversaries or Commencements; the Public Examinations; and the vacations or recesses, at the Theological Seminaries.

NAMES.	ANNIVERSARIES.	EXAMINATIONS.	FIRST VACATION.	SECOND VACATION.	THIRD VACATION.
Baylor	Fourth Weds. in Sept.	At the close of each term.	Five weeks from Anniversary.	Five wks from last Wed. in Apr.	[May.
Andover	Thurs. at 2d Wed. Sept.	At the close of each term.	Six weeks from Anniversary.	6 w. fr. Thurs. after 3d Wed. Apr.	Four weeks fr. Tues. bef. 3d Wed.
Newton	In July.	In April.	Six weeks from 2d Wed. in Sept.	Two weeks from 2d Wed. in Jan.	Recess of a few days at Easter.
Cambridge	Frid. after examination.	Last week June, Wed. and Thurs.	From Com. till 1st Mon. in Oct.	Recess of few days at Christmas.	
New Haven	Third Weds. in August.	From Friday pre. to com. day.	4 w. fr. Wed. pre. 1st Thurs. May.	8 w. fr. Thurs. suc. 3d Wed. Aug.	
Prot. Epia. N. Y.	Wed. af. 1st Tues. June.	Last week in May and Nov.	Second week in June.	First last Wed. in Sept.	Twelve weeks from Dec. 1st.
Auburn	Last Tues. in August.	Last Tues. in Aug.	Fr. 3d Wed. Ap. to 3d Mon. May.	Fr. last Wed. Au. to 1st Mon. Jan.	From Dec. 21, to 1st Mon. in Jan.
Hamilton	Third Weds. of July.	Last week in Sept.; 2d week May.	From Com. to Sept. 15.	From Dec. 21, to Jan. 7.	From April 7 to May 1st.
Dutch Reformed		3 Wed. Apr.; Wed. pre. 1 st Sun. Sept.	Six weeks from middle of May.	Six weeks from last of Sept.	Two weeks at Md. Winter.
Princeton		Immediately preceding vacation.	Five weeks from 2d Wed. in April.	5 w. fr. Wed. pre. last Sun. Sept.	Recess 1 wk at Christmas and 1st
Ger. Ref.	Wed. bef. 3d Thurs. May.	Second Weds. in May.	Immediately after commencement.	Recess on last Wed. of Sept.	[wk May.
Evangel. Luth.		Two examinations.	Fr. 2d Wed. July to 2d Wed. Oct.	Six weeks beginning October.	
Western Theol.		Last of March and 15th Sept.	Six weeks beginning May.	From 15th of Sept. to 1st Nov.	
Epia. Va.			Month of April.	Months of Aug. and Sept.	
Union Fr. Edward			From Christmas to Jan. 1st.		
South. & West.	Fifteenth of Sept.				
Rock Spring					

STATISTICS OF COLLEGES IN THE UNITED STATES.

OBTAINED BY SPECIAL CORRESPONDENCE FROM AUTHENTIC SOURCES, APRIL, 1829.

TABLE I.

Containing the proper title of each college; the place of its location; when founded; the name of the President or Provost; the number of academic instructors; the whole number of alumni; the number of alumni living; the number of alumni who have become ministers; the number of the same, living; the number of graduates at the last commencement; the present number of undergraduates in the respective classes; the number of professors of religion in each college; the number of indigent students assisted by College funds, and by Education Societies; number of medical students connected with the Institution; number of law students thus connected; number of volumes in the college libraries, and in the social libraries of the students.

NAME.	LOCATION.	when foun- ded.	PRESIDENT OR PROVOST.	No. fac- ies.	Wh. No. alum. ing.	No. alum. minis.	No. Grad. in 1828.	Undergrad. 1828-9. Sc. Ju. So. Fr. Tot.	Stud. prof. E.S. Stu.	Stud. ass't Col. Lib.	Mod. Sta.	Law sta.	Vol. Lib. enta.		
Waterville	Waterville Me.	1820	Rev. Jer. Chaplin, D. D.	5	53	39	14	12	5	13	6	11	1700	500	
Bowdoin	Brunswick Me.	1794	Rev. Wm. Allen, D. D.	7	345	313	30	20	29	21	22	35	8000	4300	
Dartmouth	Hanover N. H.	1769	Rev. Nathan Lord, D. D.	8	1577	1230	527	369	41	32	31	32	3500	8000	
Middlebury	Middlebury Vt.	1800	Rev. Joshua Bates, D. D.	5	476	429	204	186	18	19	16	19	1646	2322	
Vermont U.	Burlington Vt.	1791	Rev. James Marsh	5	175				4	7	5	11	1500	1000	
Williams	Williamstown Ms.	1793	Rev. E. D. Griffin, D. D.	7	673	565	203	180	18	20	28	16	2100	1660	
Anherst	Anherst Ms.	1821	Rev. Heman Humphrey, D. D.	9	138	134	30	29	40	40	47	72	2300	3140	
Harvard U.	Cambridge Ms.	1638	Hon. Josiah Quincy, LL. D.	15	5489	2153	1377	1055	52	60	47	69	6	30000	4600
Brown U.	Providence R. I.	1764	Rev. Francis Wayland, D. D.	6	1134	744			25	22	23	19	8	5000	5750
Washington	Hartford Ct.	1826	Rt. Rev. Thos. C. Brownell, D. D.	9	25	23			15	19	21	14	11	6000	1200
Yale	New Haven Ct.	1700	Rev. J. Day, D. D. LL. D.	16	4230	2340	1004	504	82	79	74	87	70	3500	6500
Columbia	New York City	1754	Rev. William Harris, D. D.	8	880				69	92	69	34	45	5000	8000
Union	Schenectady N.Y.	1794	Rev. E. Nott, D. D., LL. D.	9	1120	1085	228	215	69	92	69	34	28	5000	8000

	1812	1813	1814	1815	1816	1817	1818	1819	1820	1821	1822	1823	1824	1825	1826	1827	1828	1829
Hamilton	5	13	12	4	4	3	10	4	3	20	1	1	390	580				
Geneva, N. Y.	6	1880	200	387	11	26	29	15	9	43	11	8000	4000					
Nassau Hall	5	4	287	271	126	17	28	32	31	27	9	50	600	1700				
U. Pennsylv.	6	3	143	133	26	24	8	11	8	12	31	12	2000	5000				
Dickinson	4	39	39	5	5	9	10	14	17	41	4	1	400	525				
Washington	2	10	10										400	525				
Western U.	13	6											7000					
Madison	6	8	638									3	10000					
Alleghany	7	380	370	9	9	17	7	10	6	23	2	7	8000					
St. Mary's	9	434	400	11	10	13	18	27	19	54			3400	600				
Columbian	8	14	10	3	2	6	6	8	10	18	42	3	700	1500				
Univers. N. C.	6	210	182	11	11	28	31	32	19	33	105	29	1000					
Univer. S. C.	7	56				16	17	17	30	54		5	2000	1820				
Charleston, S. C.	2					3	8	4	4	5	21	5	340	200				
Uni. Ga. or Fr. C.												28	1500	400				
U. Nashville												6	3600					
U. Nashville												18	1842	908				
E. Tennessee																		
Knoxville, Tenn.																		
Augusta, Ky.																		
Greenville, Tenn.																		
Univ. Ohio																		
Athens, Ohio																		
Oxford, Ohio																		
Miami Uni.																		
Transylv. U.																		
Lexington, Ky.																		
West. Res. C.																		
Hudson, Ohio																		
Bloomington, Ind.																		

Clinton, N. Y. 1812 Rev. H. Davis, D. D.
 Geneva, N. Y. 1825
 N. Brunswick, N. J. 1770 Rev. P. Milledoller, D. D.
 Princeton, N. J. 1746 Rev. J. Carnahan, D. D.
 Philadelphia, Pa. 1755 Rev. Wm. H. De Lancey, D. D.
 Canonsburg, Pa. 1802 Rev. M. Brown, D. D.
 Carlisle, Pa. 1783 Rev. Wm. Neill, D. D.
 Washington, Pa. 1806
 Pittsburgh, Pa. 1820 Dr. R. Bruce, Prin.
 Meadville, Pa. 1815 Rev. Henry B. Bascom
 Baltimore, Md. 1805 Rev. E. Damphoux, D. D.
 Washington, D. C. 1821 Rev. Stephen Chapin, D. D.
 Charlottesville, Va. 1814 Hon. J. Madison, Rector
 Prince Edward Co. 1691 Rev. J. Cushing
 Williamsburg, Va. 1691 Rev. A. Emple
 Lexington, Va. 1812 Rev. G. A. Baxter, D. D.
 Chapel Hill 1791 Rev. J. Caldwell, D. D.
 Columbia 1802 Thomas Cooper, M. D.
 Charleston, S. C. 1785 Rev. Jasper Adams, D. D.
 Athens, Ga. 1785 Rev. M. Waddell, D. D.
 Nashville, Tenn. 1806 Rev. Philip Lindley, D. D.
 Knoxville, Tenn. Rev. Charles Coffin, D. D.
 Augusta, Ky. 1822 Rev. Martin Ruter
 Greenville, Tenn. 1794 Rev. Henry Hoss
 Athens, Ohio 1802 Rev. R. G. Wilson, D. D.
 Oxford, Ohio 1824 Rev. R. H. Bishop, D. D.
 Lexington, Ky. Rev. Alva Woods, D. D.
 West. Res. C. 1828
 Bloomington, Ind. 1828 Rev. Andrew Wylie, D. D.

Graduates in 30 coll. in 1828 652
 Undergrad. in 33 coll. 1828-9 }
 Seniors 670. Juniors 646. }
 Soph. 660. Freshmen 532. }
 Stud. Prof. Religion in 22 coll. 587
 Stud. ass. by coll. funds in 15 coll. 321

Stud. assist. by Ed. Soc. in 14 coll. 148
 Medical students in 7 coll. 590
 Law students in 3 coll. 33
 Volumes in 30 coll. Libraries 128,118
 Vols. in 25 students Libraries 66,780

GRAND TOTAL—Colleges
 Instructors in 32 colleges 43
 Whole No. Alumni in 28 coll. 217
 Seniors 670. Juniors 646. }
 Alumni living in 23 coll. 11,868
 Alumni ministers of 20 coll. 4235
 Ministers living of 19 coll. 2814

TABLE III.

Showing the time of Commencement in the various Colleges in the United States; the Number of Vacations; and the time of their occurrence.

COLLEGES.	TIME OF COMMENCEMENT.	No. vac.	FIRST VACATION.	SECOND VACATION.	THIRD VACATION.
Waterville	Last Wed. in Aug.	3	Four weeks from Com.	Eight weeks from the last Wed. Dec.	Two weeks from last Wed. May.
Bowdoin	First Wed. of Sept.	3	Three weeks from Com.	8 wks from Fri. after 3d Wed. in Dec.	Two wks fr. Fri. after 3d Wed. May.
Dartmouth	Wed. pre. last Wed. in Aug.	3	Four weeks from Com.	Nine and a half wks from last Wed. Dec.	2 and half wks fr. Thurs. next pre. last
University of Ver.	First Wed. of Aug.	2	Four weeks from Com.	Seven weeks from 1st Wed. in Jan.	[Wed. in May.
Middlebury	Third Wed. in August	3	Four weeks from Com.	Seven weeks from 1st Wed. in Jan.	Two weeks from 3d Wed. May.
Williams	First Wed. in Sept.	3	Four weeks from Com.	Six weeks from 4th Wed. in Dec.	Three weeks from 3d Wed. in May.
Amherst	Fourth Wed. of Aug.	3	Four weeks from Com.	Six weeks from 4th Wed. in Dec.	Three weeks from 3d Wed. in May.
Harvard University.	Last Wed. in Sept.	3	Two weeks from Com. pre. 25th Dec.	Two weeks from 1st Wed. in April.	Six weeks next pre. Com.
Brown University	First Wed. in Sept.	3	Four weeks from Com.	Six weeks from last Fri. in Dec.	Three weeks next pre. Com.
Washington, Ct.	First Wed. in Aug.	3	Six weeks.	Two weeks.	Three weeks.
Yale	Second Wed. in Sept.	3	Six weeks from Com.	Two weeks from 2d Wed. Jan.	Four weeks from 1st Wed. in May.
Columbia	First Tuesday in Aug.	1	From Com. to first Mon. in Oct.	Three or four wks from mid. Dec.	Three wks from about 1st of April.
Union	Fourth Wed. in July	3	Seven weeks from Com.	Three weeks from 2d Wed. in Jan.	Four weeks from 2d Wed. in May.
Hamilton	Fourth Wed. in Aug.	3	Six weeks from Com.	Two wks at Christmas and New Year.	Three weeks from about 10th April.
Geneva	First Wed. in Aug.	3	Five weeks from Com.	From Dec. 21, to Jan 7.	From April 7, to May 1.
Rutgers	Third Wed. in July.	3	From July 15, to Sept. 15.	4 wks from Thurs. af 3d Thurs. April.	From Aug. 1, to Sept. 14.
Princeton University Penn.	Last day of July, day pre., if Sunday.	2	Six weeks from Com.	From Apr. 16, to Apr. 30, inc.	
University Penn.	Last Thurs. in Sept.	2	From weeks from first Mon. Oct.	Four weeks 1st Mon. in May.	
Jefferson	Fourth Wed. in Sept.	2	Five weeks in Sept. and Oct.	Five weeks in April and May.	
Dickinson	Last Thurs. in Sept.	2	Month of Oct.	Month of May.	
Washington	Last Thurs. in Sept.	2	Month of July and Aug.	Not determined.	Not determined.
West University	First of July.	1	Six weeks from Com.	From 2d Wed. June to 2d Wed. July.	
Allegheny	First Wed. in July.	2	From Com. to 3d Wed. in Jan.		
Columbian	Fourth Wed. in December.	1	From July 29, to Sept. 1.		
University of Va.	No commencement.	1	From Com. to last Mon. Oct.		
Wm. and Mary	Fourth of July.	1	Month of Oct.		
Wm. and Mary	Fourth of July.	1	From Com. to 3d Wed. in May.		
Wm. and Mary	Fourth of July.	1	Six weeks from Com.		
Washington, Va.	Third Wed. in April.	2	From July 15, to Oct. 15.		
Chapel Hill	Fourth Thurs. in June.	2	Three weeks in April.		
University S. C.	About Dec. 1st.	1	One week from Com.		
Charleston S. C.	Last Tues. in October.	2	Five and a half weeks in Spring.		
University Ga.	Last Wed. in Aug.	2	Four weeks from 1st Thurs. April.		
University Nashville	First Wed. in Oct.	2	Six weeks from Com.		
Knoxville	First Thurs. in Oct.	2	From mid. July, to 1st Oct.		
Augusta, Ky.	First Wed. in Aug.	1	From Com. to 1st Mond. in Nov.		
Centre	Last Wed. in Sept.	2	From Com. to 1st Wed. in Nov.		
Transylvania	Last Wed. in Sept.	2	From Com. to 1st Wed. in Nov.		
Miami, Ohio	Wed. fol. 3d Tues. in Sept.	2			
Athens, Ohio		2			

Also each Saturday in term time.
From April 1st to April 15th.

VIEW OF THE COURSE OF STUDY

PURSUED IN VARIOUS COLLEGES IN THE UNITED STATES, TOGETHER WITH THE PREPARATORY STUDIES, ETC.

We are able to present but an imperfect view of this subject at the present time, not having received recent returns from many of the Colleges. We shall hope to present a full, and accurate statement another year.

PREPARATORY STUDIES.

BOWDOIN	{ Geography, Arithmetic, Cicero's Select Orations, Four Gospels, Jacob's Greek Reader, Sallust; also required to write Latin Gram-
DARTMOUTH	{ matically, English, Latin, and Greek Grammars, including Prosody; Virgil; Cicero's Select Orations; Sallust; Four Gospels; Jacob's Greek
MIDDLEBURY	{ Reader, or an equivalent; Arithmetic, Geography, Algebra to the end of Simple Equations; Rhetoric; History U. S. Latin and Greek Grammars, including Prosody; Virgil; Cicero's Select Orations; Greek Testament, Græca Minora or Greek Reader;
WILLIAMS	{ Ancient and Modern Geography; Arithmetic. Arithmetic; Geography; English, Latin, and Greek Grammars; Virgil; Cicero's Select Orations; Caesar's Comm.; Gr. Test.; Græca
AMHERST	{ Min. or Gr. Reader. Cicero; Clark's Introduction; Virgil; Sallust; Greek Reader; Four Gospels; Geography; English Grammar; Arithmetic; Algebra
HARVARD UN.	{ to the end of Simple Equations. Latin and Greek Grammars, including Prosody; Greek Reader; Four Gospels; Virgil; Sallust; Cicero's Select Orations; Arith-
BROWN UN.	{ metic; Algebra to the end of Simple Equations; Geography. Geography; Arithmetic; English, Latin, and Greek Grammars; Colburn's Algebra as far as Quadratic Equations; Four Gospels;
WASHINGTON	{ Greek Reader; Caesar's Commentaries; Virgil; Cicero's Select Orations. Eng. Gram., Geog. and Arith.; Caesar or Sallust; Cicero; Virgil; Gr. Reader; Gospels of Luke, John, and Acts of the Apostles;
YALE	{ Latin and Greek Gram. &c. Cicero's Select Orations, Clark's Introduction, Virgil, Sallust, Greek Testament, Græca Minora, Adams' Latin Grammar, Goodrich's
COLUMBIA	{ Greek Grammar, Latin Prosody, Arithmetic, English Grammar, Geography, Gr. Read. sub. for Min. & Epis. in Gr. Test. Eng., Lat., & Gr. Gram. & Pros.; Geog., Caesar; Arith., Cic. against Cataline, &c.; eight books Æneid; Sat.; Gosp. of John &
UNION	{ Luke; Gr. Reader; first 8 books Hom. II.; 3 Xen. Cyrop. Rigg's Lat. Gram., Farrand's Lat. Course, Selectæ, Eutropius, Clark's Introd., Corn. Nepos, Caesar's Comm. Virgil, Cicero's Orations,
HAMILTON	{ Gr. Gram. and Test.; Greek Int. and Gr. Minora; Arith., Eng. Gram., and Geog. Virgil, Cicero's Select Orations, Four Gospels, Prose part of Gr. Minora, or instead of it, the Gr. Read., Clark's Introd., Arith.
GENEVA	{ Classical Course, Lat., Gr., and Eng. Gram., Mair's Int. Caesar's Com., Buc. & Æn. of Virg. Cl. Four evang. first half of Gr. Read. Prose part of Gr. Min. Eng. Course, Gram., Arith., Geog., Hist. Rhet., Composition, Reading, Spelling, and Writing.

RUTGERS COL.	Arith., Four books Caesar's Com., Sal., Four Cic. Orat. against Cataline, 6 books Æn. Four Evan., Gr. Min., Mair's Introd.
U. PENNSYLV.	Virg., Sal., Hor. Odes, Gr. Test., Lucian's Dial., Xen. Cyrop., Gr. Min., Eng. Gram., Arith., and Geog.
DICKINSON COL.	Lat., and Gr. Gram., Geog., Arith., Four first books Æn. Orat. against Cataline, Four Evang., and Gr. Min.
CHARLESTON, S. C.	<i>Class. Department</i> , 8th Class. Read., Spell., Writ., Arith., Geog., Lat. Gram., Lat. Reader, Phædrus.
UNIV. NASHVILLE	Lat. Gr. and Eng. Gram., Mair's Int., Arith., Virgil, Cicero, Gr. Test. and Min., Caesar.
TRANSYLVANIA U.	Arith., Eng., Lat. and Gr. Gram., Geog., Cicero, Virgil, Sallust or Caesar; Four Gospels; Gr. Reader.
FRESHMAN STUDIES.	
BOWDOIN	{ <i>First Term</i> , Gr. Maj.; Livy; Lacroix's Arith.; Alg.; Rom. Ant. <i>Second Term</i> , Græ. Maj.; Livy; Alg.; Rom. Ant. <i>Third Term</i> , Græ. Maj.; Legendre's Geom.; Logic, Excerpt. Latin.
DARTMOUTH	{ <i>First Term</i> , Livy; Rom. Ant.; Gr. Maj.; <i>Second Term</i> , Hom. in Gr. Maj.; Hor. Ant.; Porter's Anal.; <i>Third Term</i> , Headed; in Gr. Maj.; Hor.; Arith. reviewed, Algebra.
MIDDLEBURY	{ <i>First Term</i> , Sallust; Cicero's offices; Eng. Gram.; Porter's Anal.; Arith. Review; Alg.; Gr. Maj. <i>Second Term</i> , Gr. Maj., Cic. Aml. and Sen., Alg., Jam., Rhet. and Livy; <i>Third Term</i> , Gr. Maj., Livy, Alg., Priestly on Hist.
WILLIAMS	{ <i>First Term</i> , Livy; Gr. Maj., Nolleon's Gr.; Rom. Ant. <i>Second Term</i> , Livy; En. Gr., Web. Arith.; Gr. Maj., Day's Alg., Geog. <i>Third Term</i> , Hor.; Alg.; Geog., Gr. Maj.
AMHERST	{ <i>1st Term</i> , <i>Class C</i> : Livy, Gr. Maj., Rom. Ant.; <i>Par. Cour.</i> Fr. and Span. Gram.; Voltaire's Charles XII. Col. Esp. Phil. of Arith. <i>2d Term</i> , Livy, Gr. Maj. <i>Par. Course</i> . Ch. XII.; Col. Espan.; Hemiade, Bk. Keep. <i>3d Term</i> , Euc., Gr. Maj., Hor. <i>Par. Course</i> , Geom. de Legen.; Hen.; Cartas Marruecas. <i>In both courses, 1st & 2d Terms</i> , Alg. & Porter's Anal.; <i>3d Term</i> , Phil. Eng. Gr.
BROWN UNI.	{ <i>First Term</i> , Alg.; Livy; Pros. and Lat. Comp., Gr. Maj. <i>2d Term</i> , Alg., Tac., Gr. Maj. <i>3d Term</i> , Plane Geom. Tac., Gr. Maj.
WASHINGTON	{ <i>First Term</i> , Livy; Rom. Ant.; Lat. Comp.; Gr. Maj., Gr. Ant.; French. <i>2d Term</i> , Hor., Lat. Comp.; Gr. Maj., Gr. Comp. Hist. <i>3d Term</i> , Gr. Maj., Gr. Comp., Alg.
YALE	{ <i>First Term</i> , Livy; Rom. Ant., Arith.; Alg., Gr. Maj. <i>2d Term</i> , Livy, Gr. Maj.; Alg. <i>3d Term</i> , Hor.; Hom. Il., Rob. ed.; Euc. Livy; Hor.; Cic. Orat.; Gr. Maj.; Lat. Comp.; Rom. Ant.; An. Geog.
COLUMBIA	{ <i>First Term</i> , Cic. de Off. amicit., &c.; Hor.; Lat. Pros. Gr. Maj., <i>2d Term</i> , Xen. Cyr.; Hor., Rom. Ant., Livy. <i>3d Term</i> , Sal.; Gr. Maj., Xen. de Oratore.
UNION	{ I. Livy; Gr. Maj., Rom. Ant.; Gr. Ant.; Eng. Gr. II. Livy; Gr. Maj.; Arith. Reviewed; Book Keeping. III. Livy; Gr. Maj., Jamieson's Rhet.; Geog.
HAMILTON	{ <i>Class C</i> : Virgil's Georgics; Poet. part of Min. or last half of Gr. Reader; Geog.; Lat. and Gr. Prosody; Livy; Arith. reviewed, Eng. Gr.; Sal.; Ant., Gr. Maj., Gr. Test.
GENEVA	{ I. Horace; Pros.; Rom. Ant.; Gr. Maj.; Neil. Gr. Ex.; Pros.; Arith., Geog., Gram., Comp. &c. II. Hor., Rom. Ant., Gr. Maj., Gr. Ant., Gr. Ex., Alg., &c. III. Cic., Gr. Maj., Gr. Ex., Alg., Geog., &c.
RUTGERS	{ Arith., Alg., Euc., Hor.; Epic.; Gr. Maj. and Ex.; Cic. Orat.; Gram. Ant. &c.
UN. PENN.	{ I. Arith., Alg., Ovid Metam., Xen. Cyrop., Gram., Reading; Comp. &c. II. Sal., Hom. Il., Alg., Geog. &c.
DICKINSON	{ Virg., Hor., Cic. Sel. Ora.; Gram., Rom. Ant., Gr. Gram.
JEFFERSON	

ST. MARY'S	{ First Y ^r , Lat. Gram. and Hist. Sac.; French Gram. & Read., En. Gr. & Read. Geog., & Wri. 2d Year, Hist. Sac., Hist. Rom.
CHARLESTON	{ French Gram., Ex.; and Fontaine's Fables; En. Gr., Arith., Geog. and Writing.
DARTMOUTH	Class Dep. Lat. Gr.; Selects, Cesar, Turner's Ex., Cic. Orat., Arith., Writ., Geog., Chronology, &c.
MIDDLEBURY	Lat. and Gr. Lang., Arith., Alg., Geom., Geog., Hist., Eng. Gr., Porter's Anal.
TRANS. UNIV.	En. Gr. and Pros.; Mair's Int., Cesar; Virgil; Mineralogy, Arith., Alg., Geog., Penmanship.
MIAMI UNIV.	Cic. Orat., Virg.; Gr. Maj., Rom. Ant., En. Gr., Geog., Alg., Geom., Eng. and Lat. Composition.
BLOOMINGTON, IA.	Cic. Orat., Virg.; Gr. Maj., Rom. Ant., En. Gr., Geog., Alg., Geom., Eng. and Lat. Composition.
SOPHOMORE STUDIES.	
BOWDOIN	I. Term, Gr. Maj., Ex. Lat., Alg., Trig., Geom. II. Gr. Maj., Hor., Cam. Math., Geom. III. Gr. Maj., Math., Rhet., Gram.
DARTMOUTH	I. Gr. Maj., Cic. de Orat., Geom., Hist. II. Gr. Maj., Hist., Ex. Lat., Day's Math. III. Day's Math., Geom., Ex. Lat. Rhet. Log.
MIDDLEBURY	I. Hor. Geom., Geog. II. Hor. Gr. Maj. Day's Math. III. Gr. Maj. Tac., Log. Day's Math., Paley's Eviden.
WILLIAMS	I. Rhet., Gram., Hor., Geom., Geog., Rhet. II. Log., Geom., Day's Math., Rhet., Gr. Test. III. Hist., Gr. Maj., Cic. de Orat.
AMHERST	I. Class Course, Geom., Hor., Gr. Maj. Par. Course, Geom., de Legen., Fr. Lang., In Common. Rhet. II. Class. C. Cic. de
	Off., Gr. Maj., Par. C. Cael., Fr. Lang. Span. Lan. Nav. & Mil. Tactics. In Com. Day's Math., Log. Geog., III. Class C. Cic. de
	Orat. Gr. Maj. Par. C. Fr. Lan., Span. Lang., Prac. Math., Drawing. In Com. Day's Math., Dutton's Math., Geog.
BROWN	I. Geom., Hor., Gr. Maj., II. Trig., Hor. or Juv., Rhet. III. Conic. Sect., Gr. Maj., Log.
WASHINGTON	I. Term, Lat. Com., Iliad, Gr. verse, Alg., Geom. II. Cic. de Orat., Lat. Comp., Gr. Maj., Gr. Comp., Geom. III. Gr. Maj., Gr.
	Comp., Rhet., Day's Math.
YALE	I. Hor., Gr. Maj., Geom. II. Hor. Gr. Maj., Day's Math. III. Gr. Maj., Cic. de Orat. de Off., &c. Day's Math., Dut. Math., Rhet.
UNION	I. Class. C. Tac., Gr. Maj., Log. Scien. C. Hist., Arith., Log. II. Class. C. Alg., Gr. Maj., Tac. Scien. C. Alg., Nat. Theol.,
	Nat. Hist. III. Class. C. Rhet., Geom., Gr. Maj. Scien. C. Rhet., Geom., Fr. or Span. Lan.
HAMILTON	I. Hor. Gr. Maj., Gr. Ex., Alg., Geom., Geog. II. Hor. Gr. Maj., Gr. Ex. Alg., Geom., III. Hor. Hom. II., Geom., Day's Math.
GENEVA	Era. C. Ge., Rh., Alg., Men., Draw., Eng. Gr., Fr. Lan. Class C. Hor., Gr. Maj., Al., Gr. Ex., Rhet., Ge., Men., Sp. Pro., Gr. Tea.
RUTGERS	I. Virg. Buc. et. Geog., Gr. Maj., Geom., Rhet. II. Virg. Geog., Gr. Maj., An. Geom., Geom., Rhet. III. Hor. Gr. Maj., Day's
	Math., Rhet.
UNIV. PENN.	{ Alg. and Geom., Appl. of Alg. to Geom., Trigon., Surv., Mens., Sph. Geom. and Trig., Cic. de Or. and de Off., Terence, Hor., Gr.
	Maj., Iliad, Lat. and Gr. Exer., Mineral. and Geol., Nat. Phil., Hist., Geog., Rhet.
DICKINSON	I. Geom., Æneid, Gr. Maj., Geog. II. Geom., Alg., Ter. or Livy, Gr. Maj., Hist., Chron. Gr. and Rom. Antiq.
JEFFERSON	Gr. Test., Gr. Min. and Maj., Iliad, An. Geog.
ST. MARY'S	{ 3d year; Historia Romana., Plaed., Fr. Gram. and Ex., Recueil Choisi., Eng. Gram. and Ex., Arithm., Geog. 4th year, Nepos.
	Justin, Cæsar, Curt., Ov., Virg., Lat. Pros., Gr. Gram., Æsop., Hierocles, French, Ex., Telemaque, Rousseau, Eng. Gr., Alg.
CHARLESTON	Class. Dep. Virg., Lat. Pros., Gr. Gram., Gr. Reader, Sail., Cic. de Sen. et de Am., Chron., Geog.
TRANSLYVANIA	Lat. and Gr. Lang., Book-keeping, Trigon. &c., Logic, Fr. Lang. or Hebrew, or Calculus, at option.
MIAMI UNIV.	{ I. Gr. Antiq., Hor., Gr. Maj., Cic. de Orat., Longinus, Camb. Math., Book-keeping. II. Gr. Maj., Cic. Orations, et de Off., Camb.
	Math.
INDIANA	Cic. de Orat., Hor., Rhet. Gram., Geog., Logic, Rhet., Gr. Maj., Gr. Antiq., Hist., Hutton's Math.

JUNIOR STUDIES.

BOWDOIN	{ I. Gr. Maj., Exc. Latina, Hor., Appl. of Alg. to Geom., Camb. Mechanics, Fr. Lang. II. Calculus, Nat. Phil., Intel. Phil., Fr. Lang. III. Calculus, Camb. Mechanics, Gr. Maj., Hor., Mor. and Polit. Phil.
DARTMOUTH	{ I. Gr. Maj., Tacitus, Dutton's Math., Chemistry. II. Gr. Maj., Nat. Phil. and Astron., Nat. Theol. III. Gr. Maj., Nat. Phil. and Astron. Nat. Theol., Mor. and Polit. Phil.
MIDDLEBURY	{ I. Gr. Maj., Tacitus, Dutton's Math., Nat. Phil., Chemistry. II. Gr. Maj., Cic. de Orat., Nat. Phil., Chem. III. Gr. Maj., Cic. de Orat., Astron., Fluxions, Nat. Theol., Mineralogy.
AMHERST	{ I. Class. C. Gr. Maj. Par. C. Phil. of Hist., Politics of An. Greece. In Com. Dutton's Math., Chem., Hist. II. Class. C. Gr. Maj., Tacitus. Par. C. Architecture, Civil Engin'g, Hist. of Lit. In Com. Phil. of Nat. Hist. with Appl. to Nat. Theol., Nat. Phil. Chem. III. Class. C. Gr. Maj. Tacit. Par. C. Appl. of Sci. to Arts, Ferg. on Civ. Soc. In Com. Nat. Phil., Geol., Botany.
WILLIAMS	{ I. Gr. Maj., Day's Math., Chem., Nat. Phil. II. Exc. Latina, Paley's Evid., Analyt. Geom., and Conic Sec., Nat. Phil., Chem. III. Exc. Lat., Gr. Maj. Nat. Phil., Paley's Evid., Fluxions.
BROWN	{ I. Topogr., Cic. de Orat., Nat. Theol. and Phil. of Nat. Hist. II. Calcul., Iliad, Rhet. III. Elem. of Crit., Am. Const., Nat. Phil. I. Gr. Maj., Gr. Comp., Day's Math., Con. Sect. Sph. Geo. and Trig. or Mod. Lang. II. Tacitus, Lat. Comp., Chem., Fluxions, or Mod. Lang. III. Mor. Phil., Min. and Geol., Nat. Phil., Bot. and Nat. Hist.
WASHINGTON	{ I. Cic. de Orat., Tacitus, Gr. Maj., Nat. Phil. II. Tacitus, Gr. Maj., Nat. Phil. III. Astron., Logic, Hist., Fluxions, Gr. Maj., Heb. Fr. or Span. at option.
YALE	{ I. Class. C. Rhet., Day's Math., Gr. Maj. Scient. C. Rhet., Geom., Alg. II. Class. C. Cic. de Orat., Nat. Phil., Con. Sec. Sci. C. Trig., Nat. Phil., Geom. III. Class. C. Polit. Econ., Gr. Maj., Nat. Phil. Sci. C. Analyt. Geom., Nat. Phil., Fr. or Span.
UNION	{ I. Cic. de Orat., Gr. Maj., Day's Math., Webber's Math. II. Cic. de Orat., Tacitus, Chem., Webber's Math., Day's Math., Nat. Phil. III. Tacitus, Gr. Maj., Hist., Nat. Phil.
HAMILTON	{ Gr. Maj. Tacit., Trigon., Con. Sec., Aug. de Civ. Dei., Logic, Cic. de Off., Math., Mor. Phil., Paley's Evid., Iliad, Calculus.
GENEVA	{ I. Livy, Gr. Maj., Day's Math., Con. Sec., Fluxions, Rhet. II. Horace, Gr. Maj., Conics and Spherics, Flux., Rhet., Mor. and Intel. Phil. III. Cic. de Orat., Gr. Maj., Nat. Phil., Mor. and Intel. Phil., Rhet.
RUTGERS	{ Persp. Geog., Alg., Analyt. Geom., Calculus, Juvenal, Persius, Livy, Gr. Maj., Nat. Phil., Chem., Logic, Gen. Gram., Mor. Phil.
UNIV. PENN.	{ I. Trigon., Mens., Surv., Nav., Con. Sec., Quinct., Virg. Georg., Gr. Maj., Gr. and Lat. Comp., Rhet., Logic. II. Fluxions, Mechanics, Hor., Demosth., Gr. and Lat. Comp., Mor. Phil.
DICKINSON	{ Geom. Mens., Trig., Surv., Alg., Flux., Geog., Nat. Phil. Astron., Chem., Lat. and Gr. Lang.
JEFFERSON	{ 5th year, Livy, Sall., Cic. Ov. Virg., Gr. Gram., Lucian, Xen., Fr. Comp., L'art Poétique, La Henriade, Geom., Span. Lang., Geog. 6th year, Cicero, Liv. Tacit., Suet., Paterculus, Quinct., Hor., Juvenal, Pers., Lucan, Lucr., Sen., Ter., Xen., Isoc., Hesiod., Theoc. Bion., Trig., Con. Sec., Calculus, Mechanics, Span. Lang., Geog.
ST. MARY'S	{ Virg. Georg., Hor., Gr. Maj. Iliad, Livy, Arith., Chronol., Geog.
CHARLESTON	{ Lat. and Gr. Lang., Nat. Phil., Rhet., Nat. Hist., Intel. Phil.
TRANSLYVANIA	{ I. Gr. Maj., Cic. de Nat. Deorum, Juvenal, Con. Sec., Fluxions, Geog., Rhet. II. Hebrew, Gr. Maj., Virg., Lat. and Gr. Comp., Nat. Phil., Hist.
MIAMI	

SENIOR STUDIES.

BOWDOIN	{ I. Astron., Math., Nat. Theol., Paley's Evid., Burlamaqui. II. Chem., Polit. Econ., Butler's Anal. III. Nat. Hist., Mineralogy, Butler's Anal.
DARTMOUTH	{ I. Locke's Essays, Butler's Anal., Stewart's Phil. II. Chem., Polit. Econ., Cic. de Off., Gr. Test., Edwards on the Will., Polit. Econ., Paley's Evid. III. Federalist.
MIDDLEBURY	{ I. Rhet., Mor. Phil., Vattel, Locke. II. Stewart's Phil., Brown's Phil., Butler's Anal. III. Brown's Phil., Butler's Anal.
AMHERST	{ I. Brown's Phil., Stewart's Phil., Paley's Evid. Anat. II. Class. C. Heb. or Gr. at option. Par. C. Mod. Lang. or Math. at option.
WILLIAMS	{ I. Phil. of Rhet., Stewart's Phil. II. Anat., Nat. Theol., Leslie on Deism, Moral Phil. III. Polit. Phil. Vattel.
BROWN	{ I. Nat. Phil., Intel. Phil., Evid. of Chr'y. II. Astr., Chem., Polit. Econ. III. Heb. or Fr. Lang., Pol. Econ., Nat. Phil.
WASHINGTON	{ I. Elem. of Crit., Logic, Polit. Econ., Nat. Phil. II. Gr. or Lat. Lang. and Comp., Elem. of Crit., Stewart's Phil. III. Appl. of Sci. to Arts; Vattel, Am. Const. Nat. Theol., Paley's Evid., Butler's Anal.
YALE	{ I. Rhet., Nat. Theol., Stewart's Phil., Brown's Phil., Gr. and Lat. II. Paley's Mor. Phil., do. Evid., Gr. and Lat. III. Pol. Econ.
UNION	{ I. Class. C. Stewart's or Brown's Phil., Nat. Phil., Elem. of Crit. Scien. C. Calculus, Nat. Phil., Elem. of Crit. II. Class. C. Astron., Mor. Phil., Elem. of Crit. III. Class. C. Hebrew. Sci. C. Anat. or Blackst. Physiol. or Kent's Lectures.
HAMILTON	{ I. Rhet. Logic., Locke. II. Moral Phil., Elem. of Crit., Stewart's Phil. III. Butler's Anal., Polit. Econ.
GENEVA	{ Cic. de Orat., Stewart's Phil., Nat. Phil., Astron., Kames' Crit., Butler's Anal., Chem., Min. and Geol., Polit. Econ., Const. of U. S., Kent's Lect., Rutherford's Institutes, Juv., Persius.
ROCKERS	{ I. Cic. de Orat., Hor. Ar. Po., Longinus, Nat. Phil., Mor. Phil., Intel. Phil., Logic. II. Tacitus, Gr. Test., Nat. Phil., Evid. of Rev., Int. Phil., Hist. and Chronol. III. Tacitus, Gr. Test., Polit. Econ., Evid. of Rev., Hist. and Chron.
UNIV. PENN.	{ Evid. of Nat. and Rev. Rel., Metaphys., Nat. and Pol. Law, Calculus, Analyt. Dynamics, Longinus, Astron., Nat. Phil., Chem.
BICKINSON	{ I. Exp. Phil., Chem., Cic. de Off. et Nat. Deor., Longinus, Gr. and Lat. Comp., Univ. Gram., Intel. Phil., Evid. of Rev. II. Astr., Tacit., Hor. Art. Po., Eurip. Medea, Soph. Oed. Tyr., Gr. and Lat. Comp., Crit., Polit. Econ., Evid. of Rev., Mor. Phil.
JEFFERSON	{ Rhet., Logic, Stew. and Reid's Phil., Mor. Phil., Nat. Theol., Polit. Econ., Hist., Evid. of Christianity, Lat. and Gr.
ST. MARY'S	{ Mor. Phil., Nat. Phil., Plato, Æsch., Demosth., Long., Theoph., Hom., Soph., Eurip., Rhet., Elocution.
CHARLESTON	{ Juv., Pers., Tacit., Cic. de Off., Gr. Maj., Chronol., Græc.
TRANSLYVANIA	{ Mor. Phil., Elem. of Crit., Astron., Chem., Const. of U. S., Polit. Econ., Gen. Law.
MIAMI	{ I. Hebrew, Gr. Maj., Cic. de Senect., French, Lat. and Gr. Comp., Mor. and Int. Phil., Astron., Chem. II. Hebrew, Gr. Maj., French, Logic, Polit. Econ., Evid. of Rev., History.

NOTES

ON THE TABLES OF THE THEOLOGICAL SEMINARIES.

1. *Bangor*. We have received no return from this Seminary since the present year commenced. We learn from the *Christian Mirror* that a special effort is now making to raise a fund of \$50,000; \$12,000 for the support of the Professor of Bib. Lit.; \$12,000 for buildings; and the remainder for current expenses.

2. *Baptist Academical and Theological Institution at New Hampton, N. H.* The whole number of students in this Institution is 204. A course of theological instruction has been adopted during the last year. One half of the overseers and trustees are appointed by the Baptist convention of the State. Rev. B. F. Farnsworth, is Principal and Professor of Christian Theology. The Institution was first incorporated as an academy in 1821. It is represented as in a very flourishing condition.

3. *Andover*. The number of students at this Institution is greater than at any former period. The first year is devoted to Sacred Literature; the second to a course of Christian Theology; and the third to Sacred Rhetoric. Courses of lectures are given by the Professors in the respective departments. A weekly exercise is held, in which the subject of Pastoral Duties, among others, is discussed. The Professorship of Ecc. Hist. is vacant. Candidates for admission to the Seminary are now required to sustain an examination in Heb. Gram., and in the Hebrew Chrestomathy of Prof. Stuart, so far as the extracts from Genesis and Exodus extend.

The Athenæum, or Reading Room, is a most valuable appendage of this Institution. Between seventy and eighty weekly, monthly, and quarterly papers are received, besides five or six of the ablest Reviews in the world. Most of them are furnished gratuitously by the Publishers. By means of this collection of papers, very valuable, general information is rapidly diffused among the students.

4. *Newton*. The regular course embraces three years, and is devoted to Bib. Lit., Ecc. Hist., Bib. Theol., and Past. Duties. The Institution, though under the particular superintendence of the Baptist Denomination, is open to individuals of any Denominations, who possess the requisite religious and literary qualifications.

5. *New Haven*. The Professor of Theology delivers two courses of lectures—the first on mental and moral Philosophy and natural theology; the second on the doc-

trines of revealed theology. In the Department of Sacred Literature, about equal attention is paid to Greek and Hebrew. Themes are also occasionally given out. The Professors of Divinity and Rhetoric also give Lectures. The students have access to the Lectures in College, and to the college Library, and Reading room. Previously to 1822, the President of the College, as Professor of Divinity, discharged the duties of teacher of Didactic Theology. The tuition in the Theological Department is entirely gratuitous. Most of the students board in the college commons, at an expense of from \$1.25 to \$1.37 1-2 per week.

6. *Episcopal Seminary, New York city*. Bishop Hobart attends to the composition of sermons, and gives instruction in the Pastoral duties, using selections on the subject from various authors. Dr. Turner instructs in the Old Testament History, using the English version, and the New Testament in Greek, with more or less reference to various commentators, Prieux's Connexion, Jahn's Introduction, and Archaeology, &c. Lectures on the criticism of the text are also given. Ernesti's Elements of Interpretation is used as a text book in this department. Prof. Wilson uses Pearson's exposition of the creed as a text book. Also the class study Burnet and Tomline on the 39 Articles; Jones on the Trinity; Horsley's Tracts; Magee on the Atonement; Lawrence's Bampton Lectures, &c. Prof. Onderdonk uses Potter on Church Government as a text book; Hooker's Ecclesiastical Polity, &c. Prof. Moore confines himself to Hebrew. The class read a portion of Genesis, Psalms, Isaiah, Job, &c.

Every Monday evening, a meeting of the students is held—a Professor presiding,—for practical, and critical purposes, alternately. The object of the first is the promotion of personal piety; at the other, two Dissertations are read, and freely criticised. A service is held in the chapel every Sabbath.

7. *Baptist Seminary at Hamilton*. This Institution is both Literary and Theological, adapted exclusively to the education of those intended for the ministry. In the *Preparatory Department*, the common English Branches are taught—*The first year*, the text books are Porter's Analysis; Kaime's Elements of Criticism; Church History; Languages. *Second year*, Hebrew; Lowth's Lectures; Jahn's Archaeology; Ernesti; Camp. Prelim. Dissertations. *Third year*, Exegesis of Sac. Scrip., Horne's Introd., 1st vol.; Logic; Intellectual and Moral Philosophy. *Fourth year*, Systematic and Pastoral Theology, composition and delivery of Sermons. The whole No. of students is 66.

8. *Lutheran Seminary at Hartwick.* Connected with this Seminary is an Academic Department, where the students are instructed in the Latin, Greek, German and French Languages; Mathematics; Natural Philosophy; History, &c. The Divinity students receive their tuition gratis. A small fund is provided for paying the board of those who are very indigent.

9. *Auburn Theol. Seminary.* The course of study at this Seminary does not vary materially from that pursued at Andover, except that a separate course on Polemics is given, in the Senior year. Lectures are occasionally delivered on subjects connected with Biblical Science, and also on the leading topics embraced in the Didactic course.

10. *Seminary of the Dutch Reformed Church at New Brunswick, N. J.* This Seminary went into operation in 1784 by the appointment of John H. Livingston D. D. as professor of Theology. Rev. Drs. Derick Romeyn, and Solomon Freligh were afterwards associated with him. In 1810, the Seminary was removed from New York to New Brunswick. The text Book used by the Professor of Theology is Mark's Medulla.

11. *Princeton Theol. Seminary.* *First Year,* Original Languages of the Scriptures; Sacred Chronology and Geography; Biblical and Profane history connected; Jewish Antiquities and Exegetical Theology. *Second Year,* Bibl. Crit., Did. Theol. Eccl. History and Hebrew Lang. con. *Third Year,* Bib. Theol., Polemic Theol., Eccles. Hist., Church Government, Composition and delivery of Sermons; Pastoral Care.

12. *German Ref. Sem. at Carlisle.* A course of Lectures in Bibl. Theol. is delivered to the Students who understand the English Language. The German students use Mursinna's Dogmatik as a text book, with the reading of other suitable works. There are Exegetical exercises on some books of the Old and New Testaments, both critical and practical. No regular course has yet been pursued in Bib. Crit. Eccles. Hist. is a part of the course with Mosheim as a text book. Pastoral Theology is taught in oral Lectures, on Paul's Epistles to Timothy and Titus. In Moral Philosophy Paley is used. In the Evidences, Paley and Alexander. The students write Essays regularly. The plan for raising \$10,000 for a Professorship is nearly completed.

13. *Evang. Luth. Sem. at Gettysburg.* The studies of the *first year* are Greek, and Hebrew philology; Sac. Geog. and Chronol. Bib. and Prof. Hist. connected,

and Bib. Ant., Horne's Int., Jahn's Archæol., Prideaux, Winer, Stuart, &c. are used. A manuscript Gram. prepared by Prof. Schmucker, and containing the most recent improvement in Hebrew, is also used. A course of Exegetical Lectures on the N. T. is also given. The studies of the *second year* are Philosophy of the Mind; Nat. Theol., Evidences of Christ. Bib. Crit., Hermeneutics; Bib. Theol; Prac. Divin., and Eccles. Hist. The text books are Locke, Reed, Stewart, Brown; also, Paley's Nat. Theol; Mosheim; Schmucker's translation of Storr and Platt, Ernesti; with a series of Lectures, &c. The studies of the *third year* are Bib. Theol., Lectures on systematic and controversial Theol. con.; with a series of Lectures on the Church Government adopted by the Lutheran Church; also Composition and delivery of sermons; and Past. Theol. in a series of Lectures. An effort is now making to establish a Professorship of Bib. and Orient. Lit., which it is hoped will succeed.

14. *Union Theol. Seminary.* The prevailing features in the plan of education are the *cultivation of practical religion; critical study; and the discipline of the mind.* *Course of study first year.* Hebrew, 35 Chap. of Genesis and 50 Psalms; *Greek Gospels,* Jahn's Archæology, Alexander on the Canon, Evidences of Christianity, weekly Lectures on Bib. Crit., Lit., &c. *Second year, Hebrew,* remainder of Psalms, and Isaiah. *Greek,* Epistles, Nat. Theol., Bib. Theol., essays by students and lectures by Professors. *Third year, Hebrew,* Job; *Greek,* Epistles. Theol. connected with analysis of faith. Hist. of the religion and Polity of the Church, with Lectures by the Professor. The text books in Church Hist. are Mosheim, Milner, Ehard, &c. At each recitation on the Scriptures, the students, in order, present a short analysis of a sermon, or a lecture on some text. This analysis is subject to the remarks of the Professor. The study and practice of Rhetoric and elocution is rendered somewhat peculiar, from the fact that the Southern portion of the Church demands extempore preaching. The Students have a semi-monthly Philological Society; A Society of Inquiry on missions, &c.

15. *Southern and Western Theol. Sem.* The course of studies embraces the following—Greek Test., Hebrew Bible; Eccles. Hist., Ch. Gov., Jewish Antiquities; Sac. Chronol., Bib. Crit., Hermen., Did. and Pol. Theol., Comp. and delivery of sermons, &c.

Notes on College Statistics.

General Note. From failures in our returns we are unable to present a complete view of the state of our colleges. In regard

to Waterville college we were obliged to copy from the returns in 1827-8.—Hamilton, 1826-7.—Columbia, 1827-8.—Nassau Hall, 1827-8. About one half of the colleges South and West of Pennsylvania must be considered as having made some advance from our statements copied from the returns, which were made one year since. The general result however will not be materially affected.

It will be observed that the aggregate number of undergraduates is larger than the sum of the four classes. This is accounted for, as several of the Colleges do not make any division in their number of students corresponding to classes.

The whole number of Colleges mentioned in our list is 43. Probably the whole number is not far from 50.

Bowdoin. Medical school. The first Medical graduation, 3 persons 1821. Total graduates, 163, deceased 9. The library of this school consists of 2500 vols. of modern and valuable works. It is said to be the best in N. E. The expenses of the library are moderate. This, together with the anatomical preparations render this school attracting to students in Medicine.

Dartmouth. Its permanent funds are small, and while its literary advantages have enabled it to hold an honorable rank among the Colleges of our land, its accommodations for students have hitherto been inadequate. But during the past year the old buildings have been much improved, and in the course of the present season, two new brick edifices will be completed for the accommodation of students, Libraries, apparatus, &c.

The Trustees are making an effort to raise a fund of \$50,000 for this institution before the next commencement. It is hoped that the numerous alumni of Dartmouth will each lend his aid, and that the Christian public will not withhold its charities from a college which has borne its full share in advancing the cause of religion and human happiness.

Middlebury College. Considerable progress has been made in preparing a mechanic's shop for the use of the students. The funds of this College are small, depending entirely upon private munificence. Among its most liberal Benefactors were the late Hon. G. C. Painter, who bequeathed \$18,000; Gen. Arad Hunt, who gave between 5 and 6000 acres of wild land, which is beginning to be leased; and Jos. Burr, Esq. who gave \$12,500. There is a small Society connected with the College, which have funds to a small amount, which are loaned without interest to indigent students—there is also a charitable society in town, which furnish aid in clothing, &c.

Williams. A very commodious chapel has recently been erected, furnishing recitation rooms, room for Libraries, &c.

Amherst. The Bible, in the English translation, is now one of the regular studies of the classes, though it is not mentioned in the statement printed with the last Catalogue. A large part of the present senior class are engaged in the study of the Hebrew, in conformity with the plan recommended by Prof. Stuart, in the present No. of the Register.

Harvard. We have not stated the course of study at this University, with the exception of the preparatory studies, as we understand that some changes are to be soon made.

Yale College. A Gymnasium and wood yard furnish means of exercise to the students. About \$400 per annum are earned by indigent students in preparing wood for the fire. The seventeen Instructors of this Institution, named in the list, are exclusive of three medical, and two law professors.

University of Pennsylvania. There has recently been a reorganization of the Collegiate department of this University. It is now represented as in a very flourishing condition.

Dickinson. This College receives \$3000 per annum for 7 years, from the State, beginning with 1826.

Jefferson. The general fund given by the State, and by individuals, amounts to \$9000; and a fund by legacy, for the support of pious young men intended for the ministry, amounts to \$6000. About 50 graduates of this Institution are now studying theology, who, with the number stated in the table, as ministers, show that almost two thirds of the alumni have devoted themselves to theology. This Institution has been in a remarkable manner the child of Providence. It has grown up gradually out of the first grammar school erected west of the mountains. It has enjoyed several times the special influences of God's Spirit.

William and Mary. This Institution is in a flourishing condition. The number in the Scientific Department is 67, and in the classical 36. The productive funds of the College amount to about \$120,000, a sum not sufficient for its full endowment.

Charleston College. This College is not organized by the usual division of four classes. It is adapted to the wants of the city. The College is divided into an English, Classical, and Scientific department. Over each of these is placed an

experienced Preceptor, with assistants. This plan is found very successful. One advantage is that boys are taken at an early age and trained in a uniform manner, till they receive their degrees. A very handsome and commodious edifice has recently been erected for various public objects. Elias Horry, Esq. gave \$10,000, last year, in aid of a Professorship of Moral and Political Philosophy. The faculty and students have access to the Charleston city library amounting to 12,000 volumes. In our view of the studies, we have only presented those of the Classical Department, not being able to make an arrangement to introduce them all.

Greenville, Tenn. This College owns no land, except a very small lot on which the College buildings stand. Its funds are about \$5600. The College has hitherto been under the necessity of conducting students through the preparatory studies, owing to the existing state of academies in the region. This College is entirely indebted to private bounty for its existence.

Augusta College. This Institution is in Bracken Co. Ky. on the Ohio river. It was first established in 1822, as an academy. Its first commencement as a College will be held in August next. Connected with the College is an academic Department, conducted by three Instructors. The tuition in College is \$15 per ann.; in the academy \$12. The income from the funds is equal to the current expenses. The college edifice is 3 stories in height, 80 ft. by 40, and finished with great neatness. The College is represented as in a very flourishing condition.

Ohio University. This Institution is supported by lands leased, and by tuition fees. The lands yield annually \$2500 or 3000.

Medical Schools.

The principal medical schools in the United States are at Brunswick, Me.; Hanover, N. H.; Castleton, Vt.; Boston and Pittsfield, Ms.; Providence, R. I.; New Haven, Ct.; at Fairfield and New York city, N. Y.; at New Brunswick, N. J.; at Philadelphia and Canonsburg, Pa.; at Baltimore, Md.; at Washington, D. C.; one in N. Carolina; one in S. Carolina; at Cincinnati, Ohio, and at Lexington, Ky. About 20 in all—The whole number of students is not far from 1800.

Law Schools.

The principal Law schools are at Cambridge and Northampton, Ms.; Litchfield and New Haven, Ct.; Philadelphia, Pa.; Williamsburg, Va.; Charleston, S. C. &c.

The number of students in law is probably about 1200.

Academies in New England.

We intend to give a more full account of the Academies, at least in New England and New York, in our next year's April No. than we are able to do at present.

At the time of the separation of Massachusetts and Maine, the No. of incorporated academies in Maine was 25, and in Massachusetts 38. Since that time about 20 have been incorporated in Massachusetts, making 58 in all. For support of these institutions about 24 townships of Maine land have been given by the Legislature; and one lottery was granted to Leicester academy in 1785. Phillips academy is the oldest in the State, and incorporated in 1780. The number of incorporated academies in Vermont is about 40; of which one half are in operation.

QUARTERLY LIST

OF ORDINATIONS AND INSTALLATIONS.

- Rev. JAMES GOOCH, ord. pastor, Cong. West Milnot, Maine. Dec. 25, 1828.
 Rev. BENJAMIN P. WINCHESTER, ord. pastor, Baptist, Corinna. Dec. 26.
 Rev. CLEMENT PARKER, ord. pastor, Cong. Shapleigh, West Parish, Me. Jan. 28.
 Rev. ISAAC ESTY, ord. pastor, Cong. Cape Elizabeth, Me. Jan. 29.
 Rev. WILLIAM CLARK, ord. pastor, Cong. Wells, Me. Feb. 18.
 Rev. DAVID SHEPLY, ord. pastor, Cong. North Yarmouth, Me. Feb. 18.
 Rev. CLEMENT JONES, Instit. Rector, Epis. Saco, Me. Feb. 26.
 Rev. GEORGE E. ADAMS, ord. Evang. Cong. Bangor, Me. Feb. 26.
 Rev. REUBEN PORTER, inst. pastor, Cong. Meredith, 3 div. New Hampshire. Jan. 1, 1829.
 Rev. ASAHIEL DAVIS, ord. pastor, Unitari. Portsmouth, New Unit. ch. Jan. 1.
 Rev. SAMUEL KINGSBURY, ord. pastor, Cong. Andover, N. H. Jan. 14.
 Rev. SAMUEL KIRKLAND LATHROP, ord. pastor, Unit. Dover, N. H. Feb. 18.
 Rev. MOSES G. THOMAS, ord. pastor, Unit. Concord, N. H. Feb. 23.
 Rev. LEONARD TRACY, ord. pastor, Bap. Claremont, N. H. Feb. 28.
 Rev. SILAS AIKEN, ord. pastor, Cong. Amherst, N. H. March 4.
 Rev. ELIJAH PAINE, ord. pastor, Cong. Claremont, N. H. April 1.
 Rev. DANIEL SABIN, ord. evang. Cong. Fairfax, Vermont. Dec. 17, 1828.
 Rev. MERIT HARMON, ord. evang. Cong. Addison, Vt. Dec. 31.
 Rev. AMI I. PARKER, ord. evang. Cong. Addison, Vt. Dec. 31.
 Rev. JOHN F. STONE, ord. evang. Cong. Barre, Vt. Jan. 21.
 Rev. GEORGE W. RANSLOW, ord. pastor, Cong. Cambridge, Vt. Feb. 4.
 Rev. JOHN SCOTT, ord. pastor, Cong. Enosburgh, Vt. March 5.

Rev. JOHN STORES, ord. pastor, Cong. Barre, Massachusetts. Jan. 14.
 Rev. SPENCER F. BEARD, ord. pastor, Cong. Methuen, Ms. Jan. 21.
 Rev. LEVI SMITH, ord. pastor, Cong. East Sudbury, Ms. Jan. 21.
 Rev. MONSON C. GAYLORD, inst. pastor, Cong. West Stockbridge, Ms. Feb. 3.
 Rev. JOHN BROWN, D. D. inst. pastor, Cong. Pine St. ch. Boston, Ms. March.
 Rev. RALPH W. EMERSON, ord. Coll. pastor, 2d. Unitarian, Boston, Ms. March.
 Rev. SAMUEL WILLIS, inst. pastor, Universalist, Salem, Ms. March 25.
 Rev. DAVID BRADLEY, ord. evang. Baptist, Hamden, Connecticut, Nov. 13, 1828.
 Rev. ERASTUS DENNISON, ord. pastor, Baptist, Stonington, Conn. Nov. 13.
 Rev. HERMAN L. VAILL, inst. pastor, Cong. East Lyme, Conn. Dec. 10.
 Rev. PRINCE HAWES, inst. pastor, Cong. Woodbridge, Conn. Dec. 31.
 Rev. FRANCIS L. HAWKES, ord. priest, Epis. New Haven, Conn. Jan. 24, 1829.
 Mr. WILLIAM CROSWELL, ord. deacon, Epis. New Haven, Conn. Jan. 24.
 Rev. BENNET F. NORTHPROP, inst. pastor, Cong. Manchester, Conn. Feb. 4.
 Rev. CHESTER COLTON, inst. pastor, Cong. Lyme, 1st Soc. Conn. Feb. 12.
 Rev. HENRY A. RAYMOND, ord. pastor, Ref. Dutch, United Congregations of Sharon, Patten and Cobleskill, New York, Jan. 7, 1829.
 Rev. BENJAMIN C. CRESSEY, ord. evang. Presb. Avon, N. Y. Jan. 21.
 Rev. NATHANIEL W. FISHER, ord. evang. Presb. Avon, N. Y. Feb. 4.
 Rev. LEVERETT HALL, ord. Evan. Presb. Utica, N. Y. Feb. 4.
 Rev. THEODORE S. WRIGHT, ord. evang. Presb. Schenectady, Colored man, from Princeton The. Sem. to labor in colored Presb. Ch. City New York. Feb. 5.
 Rev. DEXTER CLARY, ord. evang. Presb. Watertown, N. Y. Feb. 12.
 Rev. EDWIN BARNES, ord. pastor, Cong. Boonville, Oneida Co. N. Y. Feb. 25.
 Rev. TILLINGHAM GREEN, ord. pastor, Baptist, Remsen, N. Y. Feb. 25.
 Rev. BENJAMIN B. STOCKTON, ord. pastor, 1st. Cong. Pompey, Onondaga Co. N. Y. March 4.
 Rev. WILLIAM M. SMITH, ord. evang. Baptist, Aurora, N. Y. March 5.
 Rev. GEORGE HOLT Jr. ord. evang. Baptist, Otsego, N. Y. March 11.
 Rev. STEPHEN HUTCHINS, ord. evang. Baptist, Otsego, N. Y. March 11.
 Rev. JESSE STETSON, ord. evang. Baptist, Otsego, N. Y. March 11.
 Rev. JAMES W. ALEXANDER, inst. pastor, Presb. Trenton, New Jersey, Feb. 11.
 Mr. RAYMOND A. HENDERSON, ord. deacon, Epis. Southwark, Pennsylvania, Dec. 25, 1828.
 Rev. JOSEPH SANFORD, inst. pastor, Prosb. 2d ch. Philadelphia, Pa. Jan. 21, 1829.
 Rev. HENRY C. KNIGHT, ord. priest, Epis. Rockville, Montgomery Co. Maryland, Dec. 25, 1828.
 Rev. JESSE S. ARMISTEAD, ord. pastor, Presb. Marysville, Virginia, Dec. 25.
 Rev. EDWARD PEET, ord. priest, Epis. Richmond, Va. Dec. 28.
 Rev. WILLIAM P. LEE, inst. rector, Epis. St. John's Ch. Richmond, Va. Dec. 28.
 Rev. SAMSON BURCH, ord. pastor, Baptist, Great Crossings, Scott Co. Kentucky, a full blood Cherokee, Dec. 28.
 Rev. WILLIAM M. ADAMS, inst. pastor, Cong. Painesville, Ohio, Feb. 1, 1829.

Rev. DEXTER WITTER, ord. pastor, Presb. Barton, Geauga Co. Ohio, Feb. 25.
 Rev. PHINEAS SMITH, ord. pastor, Presb. Portage, Ohio, March 4.

Whole number in the above list, 61.

SUMMARY.

Ordinations	48	STATES.	
Installations	11	Maine	8
Institutions	2	New Hampshire	8
		Vermont	6
		Massachusetts	7
Pastors	38	Connecticut	8
Col. Pastors	1	New York	13
Evangelists	15	New Jersey	1
Rectors	2	Pennsylvania	2
Priests	3	Maryland	1
Deacons	2	Virginia	3
		Kentucky	1
		Ohio	3

DENOMINATIONS.

Congregational	28	DATES.	
Presbyterian	10	1828 November	2
Baptist	10	December	12
Episcopal	7	1829 January	15
Dutch Reformed	1	February	18
Unitarian	4	March	11
Universalist	1	April	1
Former Beneficiaries	12	Not designated	2
of the Am. Ed. Soc.			

QUARTERLY LIST

OF

DEATHS

Of Clergymen and Students in Theology.

Rev. JOHN THOMPSON, et. 88, Cong. South Berwick, Me. Sixty-first year of his ministry—oldest minister in the State. Jan. 20, 1829.
 Rev. NATHANIEL WALES, et. 36, Cong. Belfast, Me. Jan. 20.
 Rev. JOHN BISBEE, et. 36, Universalist, Portland, Me.
 Rev. THURSTON WHITING, et. 80, Warren, Mo. March 8.
 Rev. GEORGE RICHARDSON, et. 33, Epis. North Charlestown, N. H. Rec. of chs. in N. Charlestown and Drewsville, March 16.
 Rev. RUFUS CUSHMAN, et. 52, Cong. Fairhaven, Vt. Feb. 3.
 Rev. JOHN H. FOWLER, et. 58, Cong. Montgomery, Ms. March 12.
 Rev. WILLIAM WILCOX, et. 39, Meth. Norwalk, Conn. Nov. 12.
 Rev. ISAAC CANDEE, et. 64, Methodist, Somers, New York, Dec. 22, 1828.
 Rev. ELIAS LEE, et. 62, Baptist, Ballston Spa, N. Y. Dec. 26.
 Rev. PETER P. ROOTS, Baptist, Mendon, N. Y. Missionary, Dec. 26.
 Rev. ALBERT HOYT, Epis. Walden, Orange Co. N. Y. Jan. 23, 1829.
 Rev. BERIAH HOTCHKIN, Presb. Plattsburg, N. Y.
 Rev. CAVE JONES, et. 59, Epis. Brooklyn, N. Y. Chaplain in the U. S. Navy, Jan. 29, 1829.
 Rev. HENRY AXTELL, D. D. et. 56, Presb. Geneva, N. Y. Ordained in 1812, Feb. 11.
 Rev. I. P. GEORTNER, Canajoharie, N. Y. Feb. 27, 1829.
 Rev. EPHRAIM EVELETH, Baptist, N. Y. City. Agent for the Am. Sun. School Union, March 5.
 Rev. JOHN DUNLAP, et. 71, Presb. Cambridge, N. Y. March 7.

- Rev. ROBERT GIBSON, *et.* 36, Presb. Princeton, N. J. formerly of Charleston, S. C. March 15.
- Rev. JOHN CHESTER, D. D. *et.* 44, Presb. Philadelphia, Pa. Pastor 2d Ch. Albany, N. Y. Jan. 12.
- Rev. JOHN F. GRIER, D. D. Presb. Reading, Pa. Jan. 27.
- Rev. BENJAMIN ALLEN, Episc. at Sea, on board Brig Edward, Rector of St. Paul's Ch. Philadelphia, Jan. 27.
- Rev. JAMES H. STUART, *et.* 25, Presb. Mifflin Co. Pa.
- Rev. JAMES BABCOCK, Meth. Butler, Pa. Feb. 8.
- Rev. THOMAS KEYS, *et.* 58, Meth. Jefferson Co. Va. Nov. 22, 1828.
- Rev. BENJAMIN MILNER, Baptist, Jones Co. Ga. Dec. 14.
- Rev. JOHN M'VAIN, Fourteen Mile House, Ga. native of Scotland, 30 years resident in U. S. Dec. 14.
- Rev. FRANCIS FLOURNOY, Baptist, Covington Co. Ga. Murdered Jan. 31, 1829.
- Rev. FATHER ANTONIO DE SEDELLA, *et.* 88, Rom. Cath. New Orleans, La., Curate of the Parish of New Orleans, Pastor of the Cath. Ch. 50 years, Jan. 19.
- Rev. ALEXANDER TEMPLETON, Ind. formerly of Rockbridge Co. Va. Feb. 14.
- Rev. TRUMAN BISHOP, Cincinnati, Ohio, Jan. 12.

Whole number in the above list, 31.

SUMMARY.

AGES.		STATES.	
From 20 to 30	1	Maine	4
30 40	5	New Hampshire	1
40 50	1	Vermont	1
50 60	5	Massachusetts	1
60 70	2	Connecticut	1
70 80	1	New York	10
80 90	3	New Jersey	1
Not specified	13	Pennsylvania	5
Sum of all the ages	985	Virginia	1
specified		Georgia	3
Average age	55	Louisiana	1
		Indiana	1
		Ohio	1
DENOMINATIONS.		DATES.	
Congregational	4	1828 November	8
Presbyterian	7	December	4
Baptist	5	1829 January	8
Methodist	4	February	5
Episcopal	4	March	6
Universalist	5	Not specified	1
Roman Catholic	1		
Not specified	3		

OBITUARY NOTICE OF

MR. SAMUEL MOSELEY.

Several individuals, who had enjoyed the patronage of the Am. Ed. Soc. have been called away from their labors on earth. We think that it will contribute to the gratification of the friends of the Society, and illustrate the grace of that Saviour, who called them into his service, and into his kingdom, to record a few of the more prominent facts in their brief history. We shall be enabled to do this, with considerable advantage, from the

original letters and documents in our possession, as well as from other sources.

Mr. Moseley, whose name stands at the head of this article, was the first individual, who enjoyed the patronage of the Am. Ed. Soc. He was a native of Montpelier Vt. and entered Middlebury College in 1815. In February, 1816, he was recommended to the bounty of the Am. Ed. Soc., in a letter from President Davis, from which we make the following extracts: "Moseley is a member of our Sophomore class, and possesses, in my opinion, the qualifications contemplated in your constitution. He wishes to be qualified, as I am informed, for a foreign mission. He is thought by his Instructors to have no superior in his class. He is a discreet young man, amiable in his natural disposition, of unquestionable piety, and wholly dependent on charity."

After leaving College in 1821, Mr. Moseley repaired to Andover, where he received a regular theological education. In the winter of 1821-2 he was employed as a missionary in South Carolina, and in the following summer as an Agent of the American Board of Missions in New Hampshire and Vermont. The greater part of the year 1823, he spent in the service of the Domestic Missionary Society. The people of one of the congregations in Gloucester, Ms. where he preached for some time, to great acceptance, would have made some special efforts to unite and support him, had he not been allotted to the Missionary work. He had kept his eye steadfastly fastened on this great enterprise from the commencement of his preparation for College. In October, 1823, he left New England for Mayhew, in the Choctaw nation, where he arrived in December, and entered, with earnestness, upon the duties of his work. We gather the following particulars from a letter of Mr. Byington, his fellow laborer, to the Corresponding Secretary of the Board of Missions, published in the Missionary Herald, in December, 1824. "Mr. M. had long been affected with pulmonary difficulties. He probably carried with him to the Mission the seeds of death. Soon after this he went to Emmaus, in the south part of the nation, where he labored as a preacher of righteousness. While on his return, he was much exposed. Two nights he lay out in the woods.

Early in March, he and Mrs. M. rode to Bethel, about sixty miles. They were exposed to heavy rains and suffered severely in passing creeks and swamps. During the summer months, he was able to preach not only to the missionary congregation, but to the people in the neighboring white settlements. The last sermon, which he preached, was on the Sabbath, Aug. 22. Two days after this he

had symptoms of fever. He was visited by physicians from Columbus, and received the kindest attention from his missionary associates. After Sept. 6th, he rapidly declined. Though exceedingly weak, he enjoyed, for the most part, special manifestations of the Divine presence. Once when observing his wife in tears, he intreated her not to weep, as it was painful to him; adding, I wish you not to feel distressed any more on my account. She replied that she would do all that she could to please him; "but you know" said she, "that when one half of the heart is torn away, the other half will bleed." To her answer he seemed to assent with a peculiar look of affection.

On the evening of Sept. 10th, as his strength failed, his nerves were much excited. Some of the time he was delirious. But near his last moments, when he was held by the hand, and asked, if the Saviour still appeared precious, he replied by a motion of his hand, that he was so. He fell asleep, on the next morning, in the 34th year of his age, and at the close of a mission of only nine months.

The basis of Mr. Moseley's character, remarks the Editor of the *Missionary Herald*, was solid piety. He engaged in the work of missions from a settled and sober conviction of duty. To aid in the deliverance of the heathen from their load of guilt and misery, he cheerfully consecrated his talents and attainments, which were very respectable. Though permitted to labor but a short time on earth, yet we doubt not his reward is great in heaven.

INTELLIGENCE, APRIL 1829.

CORRESPONDENCE.

From a former beneficiary of the Society.

— N. Y. April, 1829.

The tenth of May next will complete three years since I was licensed. From the most accurate calculations which I am able to make, I have preached more than five hundred sermons in that time. It is impossible for me to give the definite number of those who have made a profession of religion during that time. The number of those, where I have labored, whom the churches have considered as converts, is not far from *one hundred and twenty*. Whether God has made use of me as an instrument in converting a single soul, will remain a secret to us, till the judgment day.

From another beneficiary.

— Ms. Feb. 29, 1829.

Two years have not yet elapsed since I first came among this people. Their congregation then amounted to about half the present number of our church. Between four and five hundred have been hopefully born again by the Holy Spirit. We have received to our communion since the commencement of my labors, an average of nearly twenty a month, and the whole fruits of this work of God, still nearly as promising as ever, cannot be numbered at less than five hundred hopeful converts from sin unto holiness. I cannot, however, claim much honor for my public instrumentality in this progress of religion among us, for you know very well that my enfeebled health has permitted me for more than a year past to do but little, and that little I have attempted with great difficulty and still greater hazard. But I rejoice to consider God as all in all to his church, and I trust that the helm, which I have held with so feeble a grasp, will soon pass into abler hands, and this ark of God be seen floating onward under auspices still more cheering than ever.

Yours, &c.

From another beneficiary on refunding.

—, Ms. Feb. 9, 1829.

It has been my determination from the commencement of my studies to refund all that I received, with interest, if I could do it; and after all, there remains a weight of obligation on my part, for inestimable are the privileges of an education, which I could not have enjoyed, had it not been for the benevolence of the Am. Ed. Soc. I have been teaching since I left College, and on account of the weakness of my lungs, my friends have advised me to make teaching my business. Whether I shall do this or not, I cannot now certainly say. I desire to pursue a course, by which I can most benefit myself and be most useful to others.

Yours, &c.

From the Secretary of a Female praying Circle.

N. J. Feb. 26, 1829.

This important object engages some of the tenderest sympathies of our hearts. We long to see those "fields now white for the harvest" filled with active, industrious reapers; And on this auspicious day, more particularly set apart for prayers in behalf of our Literary Institutions, our feeble prayers have mingled with that

cloud of incense which has gone up as a memorial before God. We would not offer to the Lord, "that which cost us nothing," and humbly desire this day to throw into his treasury, through this blessed channel, our little mite.—That blessings abundantly above all we can ask or think may daily be poured out upon all connected with the Am. Ed. Soc., is the constant prayer of my sister pilgrims, and the most ardent prayer of Yours, &c.

Every church may become an auxiliary.

Extract from a letter of the Pastor of the church in Longmeadow, Mass. Dated Feb. 17, 1829.

I have just received your circular, and perhaps I ought to have informed you before now of our operations in favor of the A. Ed. Soc. A few weeks since I brought the subject before our church; where it was discussed at length. The result of the discussion was, a nearly unanimous vote to raise for the Society seventy five dollars annually. The mode is by contributions after the communion service. They call this a scholarship, and perhaps they may be disposed to attach to it a name. This is probably as much as can be expected from us at present. I hope a part of the sum will be transmitted to your Treasurer soon. The Society must be relieved and sustained in its extended operations. And the principal dependence is to be placed, I apprehend, upon the churches. Every evangelical church in the land ought to be an auxiliary to the Am. Ed. Soc.—an auxiliary, pledged to raise for the Society a definite amount.

With best wishes for yourself and the object of your official labors.

QUARTERLY VIEW

Of the state of Religion in Colleges.

Nothing specially interesting has taken place, the last quarter, in any of our Literary Institutions. To the pious soul, this must be a painful truth. It should lead all who love the cause of Christ, and pray for its prosperity, to inquire seriously *why* God withholds from our Colleges the sacred influences of his Holy Spirit. We hope there are many Christians in our country, who feel a deep interest in this subject, and are daily offering fervent prayers to God, that he would purify these fountains of human science, and write upon them, "Holiness to the Lord." On the last Thursday in February, after weeping "in secret places," they went up to the courts of the Lord, and unitedly spread the great subject before the king of Zion.

The petition of their morning and evening prayer has been, "O Lord, revive thy work" in our Colleges. They look with trembling anxiety to all intelligence respecting these Seminaries, and the news of a revival would be to them, "as cold waters to a thirsty soul." They *feel* that their *prayers* are not the ground of dependence, but all reliance is upon *Him only*, who hears prayer; and this feeling brings them spontaneously into the dust before the mercy seat. Is this true in regard to *all* Christians? Whence then this spiritual calm; this portentous stillness, which reigns in our Colleges? Has the Almighty discovered something wrong in all Christians? The fact should excite alarm, and make them search the secret chambers of their hearts to find the cause. This is a subject worthy of all, and more than all the solicitude that has yet been felt respecting it. We greatly fear that Christians as a body are not awake to its importance; that they are not aware of the momentous consequences depending upon the religious state of our public Seminaries, nor of the amazing influence they must exert upon the destiny of a perishing world. We speak advisedly, when we say, that a revival in College takes hold on the dearest interests of our country, and on the everlasting welfare of millions of immortal beings. A few months more will decide the great question whether *five hundred* young men shall go from these seats of science, strangers to the love of Jesus, or, with all their talents and energies, enlisted in his service. Let ministers set forth this subject before their people in all its important bearings. Let Christians of every class feel that they have individually, a share in the duties, and responsibilities, which rest with mountain-weight upon the Christian church in regard to this subject; and let them remember it daily in their closets. Finally, "will not all Christians hold up this great object, in all its relations, before their minds? Will they not pour forth from their hearts, united, humble, persevering prayer? Will they not draw in with them every Christian? Will they not enlarge their views, and enlarge their desires, and bring in one petition, all the Colleges, and Seminaries of our own land, and all the Institutions of other lands? Let them think of these thousands of cultivated minds; of what they are about to do; of what, through divine grace, they might do—and resolve, with the Patriarch, that they will not let the Angel of the covenant go without a blessing." This is a glorious object—the consecration of all our Literary Institutions to the service of Christ. We are permitted to see its commencement, and we do believe that we shall yet see greater things than these.

MEETING OF THE DIRECTORS.

At the late Quarterly Meeting of the Directors of the American Education Society, the following applicants were admitted on trial, by the Parent Society and its Branches.

Union Theol. Sem.	Pr. Edward, Va.	2
Theol. Sem.	Princeton, N. J.	1
Theol. Sem.	Andover, Mass.	4
Jefferson College	Canonsburg, Pa.	2
Transylvania Univ.	Lexington, Ky.	1
West. Reserve Col.	Hudson, Ohio	1
Yale College	New Haven, Ct.	1
Amherst College	Amherst, Mass.	3
Maryville	Maryville, Tenn.	6
Bangor Prep. School	Bangor, Me.	1
Limerick Academy	Limerick, Me.	1
Middlebury Acad.	Middlebury, Vt.	1
Phillips Academy	Andover, Mass.	2
Amherst Academy	Amherst, Mass.	1
Monson Academy	Monson, Mass.	2
Providence Academy	Providence, R. I.	1
Litchfield Academy	Litchfield, Ct.	1
Newburg Academy	Newburg, N. Y.	1
Brooklyn Academy	Brooklyn, N. Y.	1
New York City		1
Gouverneur High Sch.	Gouverneur, N. Y.	3
Remsen Academy	Remsen, N. Y.	1
Oneida Academy	Whitesboro', N. Y.	1
Milton Academy	Milton, Pa.	1

40

Treasury overdrawn nine thousand dollars.

Only about eighteen hundred dollars were received by the Parent Society for immediate use, during the last quarter, and the Directors were again compelled to resort to the unpleasant necessity of borrowing. From five to six thousand dollars will be necessary to meet the demands of the next quarter. Nearly four hundred young men are now dependent upon the funds of the Society and its Branches. In this emergency we earnestly call upon all the friends of the cause, and upon all the friends of the Gospel of Christ, to render prompt and efficient aid. The Society is engaged in a great work, and funds *must* be furnished adequate to the exigencies of the case. The call for the preached Gospel, from every direction is loud and imploring. Thousands of ministers of Christ are now, or will be soon wanted in our own land; while hundreds of millions of the human race, in heathen lands, are perishing in deep and dreadful darkness. Where shall the dying nations look for the waters of life, if not to this country, favored by Heaven above all other countries?

Western Education Society.

This Society embraces within the sphere of its operations all that portion of the state of New York, which lies west of the Eastern boundary of the Counties of St. Lawrence, Herkimer, Otsego, and Broome; embracing thirty Counties.—It has now under its patronage *sixty* Beneficiaries, requiring in conformity to the Society's rules, an appropriation of \$966, quarterly.—Many other young men are expecting to apply for its patronage.

The plan which this Society is endeavoring to establish for raising the means of meeting its current expenses, in patronizing all deserving young men, within the sphere of its operations, is substantially the same which the General Assembly recommended, at their last session, relating to this subject.—Each Presbytery will assume the responsibility of endeavoring to raise, in their respective Congregations, the means of supporting a given number of Beneficiaries, at \$75, annually, for each.—For this and other purposes, they will appoint an Executive Committee, with authority to employ an Agent, and provide for his support;—whose duty it shall be to visit all their churches, so far as it may be needful to carry the resolutions of the Presbytery into effect and to aid in promoting the several benevolent objects;—and who shall devote all the time, that can be spared from this service, to the duties of a Domestic Missionary in building up the waste places, and doing all that can be done to bring the whole field, within the limits of the Presbytery, into a state of regular, moral cultivation.

In each Congregation there will be an *Agent of the Education Society*, whose duty it shall be to make a collection, annually, of all that shall be subscribed, and all that may be obtained by donation for the Society; and forward the same to the Treasurer or some other person appointed for deposit;—and who shall be the organ of communication between the Society and its patrons in that place.—The efficiency of such agents is of vital importance to the success of all the Society's operations.—In each Congregation it is proposed to form a *Female Association*, for observing the Monthly concert for prayer, appointed by the American Education Society; who will endeavor to raise \$5, or more for the Education Society annually; and who will receive a copy of the Quarterly Journal for gratuitous circulation.—But in case the number in any place should be so small, or their circumstances such that an attempt to raise \$5, annually would operate as an objection against their associating for this object, they will be received as Auxiliary, and have the Quarterly Journal sent them, by observing the concert, and contributing, annual-

ly, for the benefit of the Society, any sum that may suit their convenience.—About 150 such Associations have been formed within the field which this Society proposes to occupy.

All the Agents of this Society will be Agents for the *Quarterly Register and Journal*; to obtain subscribers, receive payment, and transmit the same to the Cor. Sec. of the Western Education Society, at Westmoreland, Oneida Co., or Auburn, Co. of Cayuga.—Every such Agent will be entitled to one copy of the Journal gratis.—Should any Agent decline further service for this Society, or remove from the place where he has acted in this capacity, he is requested to give notice of this to the Cor. Sec. of the Western Education Society.—Should the Quarterly Journal be sent to any lady for the benefit of an association, where such association has failed, and there is no prospect of its reviving; and should no person choose to take the Journal thus forwarded as a subscriber;—the Lady who receives such copy will please to give information of this fact to the Society's Agent in that place, or to the Cor. Sec. of the Society.

Communications to the Cor. Sec. for the coming season will be directed to the village of Auburn.—Subscribers who are still in arrears for the Journal are earnestly requested to make payment as soon as practicable. Payment may be made to any regular Agent of the Society.

GENERAL INTELLIGENCE.

Laborers wanted for the harvest.

The whole number of ministers in the six western synods of the Presbyterian Church does not exceed 337. The number of organized congregations, 685. It may be safely asserted that five hundred educated ministers would be necessary for the west to supply our vacant congregations; to organize others, and to cultivate the vast fields that are white for the harvest. But how shall this demand be supplied? a demand which will be increasing every hour in a country in which one thousand souls are added to its population every day. This is an important question, and it is one which ought to come home to the feelings and consciences of every Christian, and of every patriot in our country. The harvest is indeed great, but the laborers are few. The number of young men preparing for the ministry in the western churches is alarmingly small. It will by some be thought incredible, that in all the western presbyteries, composing the Synods of Pittsburgh, Western Reserve, Ohio, Indiana, Kentucky and West Tennessee,

the whole number of candidates is but 29, with an equal number of licentiates. Now what is to be done? Unless our churches wake up to this subject, unless a much greater number of young men of talents and piety be provided, the desolations will continue, and they will increase, and they are increasing every day, for while we slumber the enemy soweth his tares.

Dr. Brown, at Prof. Janeway's Inaug.

Receipts into the Treasury of the American Education Society and of its Branches, from Dec. 1823, to March 1829.

DONATIONS.

<i>Ashby</i> , From Ed. Soc. in Rev. Mr. Camp's Par.	3 75
<i>Acton</i> , Monthly Prayer Meeting by O. Thayer	10 00
<i>Boston</i> , Of Emily Higgins	2 00
<i>Boston</i> and Vicinity of Miss M. A. E. Codman, Treas. of Aux. So.	85 00
<i>Brooklyn</i> , 'Con. Proc. of Mon. Con. From a Friend	28 00 2 00
<i>Boscawen</i> , N. H. Ladies' Ass. E. Par. by Miss Greenough	15 00
From W. Par. by Rev. S. Wood	11 00
<i>Beverly</i> , from a Friend	3 00
<i>Berkshire</i> , Ed. So. by J. W. Robbins	7 00
<i>Bridgewater</i> , Fem. Ed. So. by Clementine Leonard, Treas.	4 00
<i>Cornish</i> , N. H. Collect. at Mon. Con. Charleston, S. C. Juv. As. by Charles McIntire, Pres.	3 50 40 00
<i>Essex</i> Co. Aux. Ed. So. of Joseph Adams, Treas.	382 28
Friend	16 67
<i>Ludlow</i> , Cont. in So. of Rev. E. B. Wright	7 00
<i>Lowell</i> , Fem. Ch. Soc. in Cong. Ch.	66 00
<i>Middlesex</i> , E. So. of E. P. Mackintire, Treas.	94 22
Do. Do. of W. Jackson, Treas.	25 00
Newton Branch	
Do. Do. of Rev. W. Greenough, W. Par. from a few individ.	30 00
<i>Medford</i> , avails of a cont. box, by the late Mrs. G. Brooks	3 00
<i>Marshfield</i> , of Azel Ames	10 00
<i>Norwalk</i> , Con. Aux. Ed. So. by Geo. St. John, Sec. and Treas.	45 00
Do. Ladies' Ben. As. by Miss Mary A. Miller, Sec. and Treas.	12 00
<i>N. Ipswich</i> , N. H. Cont. in So. of Rev. C. Walker	16 48
<i>New York</i> , of P. Roberts, Moffit's store	50 00
<i>Pembroke</i> , N. H. Mon. Con.	5 00
<i>Providence</i> , R. I. of John Perrin	2 50
<i>Seekonk</i> Centre, Rev. J. O. Barney	14 00
<i>Worcester</i> County, Rel. Ch. So. by Rev. J. Goffe, Treas.	7 62
Fem. Ed. So. 1st Par. by Mrs. R. W. Hurd, Treas.	34 00
<i>W. Newbury</i> , do. of 2d parish	8 58
<i>Woburn</i> , 1st Gent. Mon. Con. in Rev. Mr. Bennett's par.	61 39
<i>Willstown</i> , Cher. Na. fr. Fem. Ed. So.	6 06
<i>Wilmington</i> , Del. Fem. pr. Soc. by Miss A. M. Jones	20 00
<i>Westminster</i> , from a Friend	1 00—1082 25

ANNUAL SUBSCRIPTIONS.

<i>Norfolk</i> , Con. Mrs. Sarah Battell	5 00
<i>Wenham</i> , Edmund Kimball	5 00—10 00

LIFE SUBSCRIPTIONS.

<i>Belchertown</i> , Rev. Lyman Coleman, from Ladies and Gent. of his So.	40 00
<i>Worcester</i> , Rev. Rodney A. Miller, by members of 1st par.	40 00—80 00

INCOME FROM SCHOLARSHIPS.

Cutler, 1 year's interest	40 00
First Dorchester, 6 mos. int.	30 00
Lathrop, rec. of Ezekiel Bagg, int. on his sub.	3 87
— do. of Horace Smith, on sub.	1 80
Vose, 1 year's interest to Jan. 1,	60 00—135 67

GRANTS REFUNDED.

By a former ben. whole am't granted	33 00
Do. in part	50 00
Do. in part	6 00
Do. Do.	85 00—174 00

TEMPORARY SCHOLARSHIPS.

Baltimore, Rowell L. Colt, by Mr. Cornelius	75 00
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INCOME FROM OTHER FUNDS.

Interest on Funds loaned	221 05
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LEGACY ON ACCT OF CURRENT FUND.

Bequest of Mrs. Sarah M. Swift, of Derby, Con. by Simeon Baldwin of N. Haven	100 00
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Amount rec'd for immediate use \$1878 67

LEGACY ON AC. OF PERMANENT FUND.

Bequest of Mrs. Sarah Jaquith of Wilmington, Ms. by Dea. Joel Adams	600 00
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PRINCIPAL REC'D ON SCHOLARSHIPS.

Lathrop, W. Springfield, of Ezekiel Bagg on account of his sub.	16 13
Do. of Horace Smith do.	15 00
Springfield, from Gent. in part sub.	141 25
Do. from Ladies, in part do.	38 00
Dartmouth, rec. of R. D. Mussey, sub. in part	142 80
Dwight, rec. of Mrs. W. A. Jenkins,	121 00
Marblehead Union, one half by bequest of Miss Nancy Ingersoll, late of Beverly, rec. of her sister, Mrs. B. Hooper of Marblehead, Ex. one h'f sub. by members of 1st Cong. ch. Marblehead, under the pas. care of Rev. S. Dana	1000 00
Worcester, of Mr. J. Adams, sub. part	123 41
by Hon. W. B. Banister of New- buryport, thro' the Essex co. Aux. Ed. So. by Mr. Cornelius	1000 00—2506 59

WOODMAN FUND.

Rec. of D. Noyes and W. G. Lambert, Ex'rs, bal. of the Bequest \$3000	1500 00
	\$4696 59

Whole amount rec. this quarter \$5575 26.

MAINE BRANCH.

Thomaston, life membership of Me. Branch of Rev. I. H. Ingraham, by ladies in that town	25 00
Augusta, Dividend on Bank Shares	20 00
Annuities from B. Davies & Bridge, Jr.	4 00
Donation from Rev. Asa Mead	12 00
Interest on money loaned	5 00
Refunded by a former Benefic.	12 00
Received on the scholarships	
Ellingwood, rec. in part	270 00
Saco and Biddeford	187 31
Hallowell	58 00
of Gentlemen in Portland	101 00
	\$616 31

NORTH WESTERN BRANCH.

Sundry Donations rec'd during the quarter	314 00
Clothing received	18 00
	332 00

NEW HAMPSHIRE BRANCH.

Dunbarton, Aux. Ed. Society	7 80
Hampstead, from Ladies, to constitute Rev. J. Kelley a life member in part	19 00
Concord, Fem. Aux. Ed. Soc.	14 50
	\$40 50

CONNECTICUT BRANCH.

<i>New Canaan</i> , Lydian Soc. to complete the first annual payt. of a Scholarship, by Rev. E. W. Hooker	21 00
<i>Norwalk</i> , ladies' Benev. Assoc. a dona.	15 00
<i>Farmington</i> , Con. in the 3d Soc. by Rev. B. Kellogg	5 46
<i>Torrington</i> , Soc. by Rev. E. Goodman	19 80
<i>West Hartford</i> Cent society, by Miss M. W. Goodwin	10 00
Donation from J. Danforth, by S. Southmayd	1 00
Interest on Wilcox Schol. in part	23 40
Interest on Funds loaned	180 78
Rec. on Schol. in part, viz.	
Lavenham, by J. R. Woodbridge	100 80
Hawes, by Miss M. J. Chester	62 00
Wilcox, by D. P. Hopkins	120 00
Linsley, by Henry Francis	17 53
Middletown, S. Southmayd	41 00
	\$626 47

WESTERN EDUCATION SOCIETY, NEW
YORK STATE.

<i>Aurora</i> , Fem. As. by Rev. Mr. Nichols	5 00
<i>Allen</i> , From Silas F. Littlejohn	50
<i>Alexander</i> , O. Stone, Ag.	1 00
<i>Augusta</i> , Cong. ch. by J. J. Knox, Agt.	15 28
<i>Binghampton</i> , Fem. Ed. So.	14 08
Asso. for Prayer in part to constitute Rev. P. Lockwood a life Director	3 92
<i>Berkshire</i> , Presb. Cong.	4 50
<i>Boonville</i> , by Mrs. Edwin Baroes	5 00
<i>Chittenango</i> , col. in Ref. Dutch ch.	15 70
<i>Canajoharie</i> Centre, Fem. Ben. Soc.	10 00
<i>Clinton</i> , Fem. As.	7 44
<i>Cander</i> , Fem. Aux. Soc.	5 00
<i>Constantia</i> , From J. Bernhard & wife	2 00
<i>Cicero</i> , Fem. Aux. Soc.	6 30
<i>Danby</i> , Col. by Chester Lord	6 56
<i>Fabius</i> , Rec. of B. Hannum, Agt.	9 31
<i>Floyd</i> , Fem. Aux. So.	94
<i>Friend</i> , unk'n by the Rev. Dr. Richards	50 00
<i>Genoa</i> , a leg. from Cyrene Isaacs, by W. Bradley, Ex.	25 00
Fem. Aux. So. in 1st Soc.	3 25
<i>Groton</i> , Cong. ch. by Rev. M. Harrison	12 54
Fem. Aux. Soc.	9 94
<i>Homer</i> , Con. of Prayer	10 00
<i>Middlefield</i> , Dea. John Parshall	3 00
<i>M'Donough</i> , Mrs. Rebecca Gould	3 00
<i>Manlius</i> , Fem. Aux.	88
<i>Mt. Morris</i> , Fem. Aux. by O. Stanley	5 00
<i>Madison</i> , From a sewing Soc. to con. Rev. G. Spaulding a life mem.	30 00
other ind. by C. Whitcomb, Ag.	20 61
<i>Mexico</i> , Fem. Aux. by Dea. Labin Wood	5 94
and by other individ. by do.	7 68
<i>Ogdensburg</i> , Fem. Aux. So.	12 00
<i>Otisco</i> , Ed. So. by A. Horton, Treas.	50 00
Ladies of Cong. of Rev. R. S. Corning, \$12 of which to con. him a life Director	21 45
<i>Oswego</i> , From J. Pompella, S. W. Pompella, 10. W. Platt, 15. L. Reenee, 2. Juv. Ben. Aux. So. by Miss M. Dana, 5	37 00
<i>Ogden</i> , Fem. Aux. So. by L. Wilcox	7 00
<i>Onondaga</i> , 1st Presb. Soc.	2 00
<i>Prattsburg</i> , Col. in ch. of Lord's Sup.	14 06
<i>Riga</i> , From H. Brewster, a donation	10 00
<i>Rouses</i> , J. Owen, by Parmelee & Brayton	7 00
<i>Sampsonia</i> , Rev. George Taylor	2 00
Z. Cady, by Rev. Wm. Harrison	1 00
<i>Smithfield</i> , Fem. Aux. So. by Mrs. L. Beck- man	3 25
Presb. ch. by Owen Stevens, Treas.	15 25
<i>Sandy Creek</i> , Fem. Aux. by O. Ayer	5 00
<i>Sackett's Harbour</i> , do. E. Burdard	5 00
<i>Sangerfield</i> , do. Tower	5 00

Smithville, do. Smith	5 00
Polney, do. A. Caldwell	1 31
Woodsport, Fem. Ed. So. Mon. Con. Coll. from Aug. 1, 1828, to Feb. 1, 1829, by Mrs. Frances Booth, Pres.	3 35
Watertown, From that town, at the ord. of Rev. Dexter Clary	17 31
Fem. Aux. by Elizabeth Carroll	12 00
Ben. As. by Rev. G. S. Boardman	10 00
Mary Goodell, dec. by her Father	1 58
Westmoreland, from Fem. Ben. Soc. by Mrs. A. Cram, Treas.	20 00
Weston, do. Aux. So. by Miss S. Brayton	5 00

\$564 22

Clothing received.

Adams, sundry articles estimated at	14 38
Cicero, do.	1 38
Cherry Valley, do.	9 90
Denmark, do.	6 78
Groton, do.	20 76
Manlius, do.	29 87
Mount Morris, do.	5 00
Mexico, do.	35 31
Onondaga, do.	4 57
Smithfield, do.	11 25
Salina, do.	8 75
Springfield, do.	19
Volney, do.	7 49

\$155 63

All the above are received from Fem. Aux. Soc. excepting those from Onondaga, which were from the 1st Presb. Soc.

PRESBYTERIAN BRANCH.

Newark, N. J. 1st Presb. Ch. from Rev. W. T. Hamilton, in part of Subscription	88 00
2d Presb. Ch. from Miss Frances Forman, Donation	5 00
From Four young ladies of the Cong. for a Temp. Schol. viz. Matilda Ward 50, Julia Ward 10, Charlotte Ward 10, and Ann E. Ward 5.	75 00
Carlisle, Pa. From Rev. G. Duffield the following, viz.—To constitute himself a life member	40 00
Do. Rev. Alexander McClelland	40 00
In part of Subs. for 7 years	157 70
Do. to constitute himself a life member of this Branch	21 50
Neuville, Cumb. Co. From John M'Keehan, on account of Subs. for 7 years, payable ann. 1 Jan. by Soc. at Neuville, amo. 119 50	73 00
From Do. Donations at do.	7 00
Milton, 1st Semi. an. payt. from the Pres. Cong.	35 00
New York city, Lighthouse St. Ch. from La. of the Ch. 2d payt. for 3 Benef's	75 00
Central Pres. ch. from Oliver Wilcox, on account of Subs. for 10 Beneficiaries	375 00
Brick Ch. from Silas Holmes, an. Subscrip.	75 00
" J. D. Holbrook Do.	37 50
" Rev. Gardiner Spring, adv. payt. on his Sub.	100 00
Cedar St. Ch. from Henry Young, his Subs. Members of the Cong. viz. Joel Post, 75, F. Walker, 75, J. C. Johnson 37 50,	187 50
Rutgers st. ch. Subs. viz. O. Peck 25, Wm. Hall 25, T. Pierce 25, Gaius Fenn 25, S. C. Syms 15, J. Vandebit 10, Jno. Conger 10, Wm. L. Hallock 10, W. Woodhull 10, Wm. E. Lewis 5, L. Mead 5, E. Platt jr. 5, S. Golder 5, J. Horn 5, D. A. Frost 5, J. Brimmer 5, E. Houghton 5, and from G. Hopkins, a donation 10,	205 00
Newburgh, from a lady, a donation	10 00
Jamaica, L. I. from an Ed. Soc. by Rev. E. W. Crane, for the sup. of Ben. now in Princeton Sem.	40 00
Pleasant Valley, from the following persons, by Rev. J. Clark, viz. Miss M. Clark 5, Miss Ruth Ely 5, Given McGiven 5 50, Mrs. Smith 2 50, Miss A. E. Buchanan 5, Miss S. M. Newcomb 5, Ladies sewing Society 5.	33 00

Hunter, Green Co. from Rev. G. Duffoe, 2d pay't. Pres. Ch. for 1 Ben.	18 95
Poughkeepsie, from Rev. A. Weston, 1st Pres. Ch.	41 00
From Rev. Wm. Patton, thro' his hands 1-10 profits on a branch of business pursued by the Donor	97 83
From H. Holden, part of J. Willard's Subs. for 5 Scholarships	100 00

Clothing received this quarter.

Ashby, Ed. So. in Rev. Mr. Camp's Par. 1 pr. shoes.
 Bridgewater, Fem. Ed. So. 6 pr. shoes.
 Grafton, Fem. Read. So. a bundle of clothing.
 N. Ipswich, do. & ch. so. a large Box val. at \$28.
 Newton Branch of Middlesex Ed. So. a box do. \$20.
 Worcester, Fem. Aux. Ed. So. a large bundle.
 Clothing from an ass. of Ladies in Braintree, valued without the work at \$18 23.
 Through the kindness of Female Friends of the Education Soc. the stock of shirts, woollen socks, sheets and pillow cases, is ample. Flannel and Filled cloth are needed more than any other articles, at present.



Rev. E. CORNELIUS, Sec'y of the General Society, Andover, Mass.

Mr. B. B. EDWARDS, Assistant Secretary.

WILLIAM ROPEE, Esq. Treas. of Do. No. 84 Milk Street, near the East end of the street, on the North side.

Rev. BENJAMIN TAPPAN, Sec'y of the Maine Branch, Augusta, Me.

Rev. SAMUEL P. NEWMAN, Treasurer of Do. Brunswick, Me.

Rev. CHARLES B. HADDUCK, Sec'y of the N. H. Branch, Hanover, N. H.

SAMUEL FLETCHER, Esq. Treasurer of Do. Concord, N. H.

Rev. CHARLES WALKER, Sec'y of the North Western Branch, Rutland, Vt.

IRA STEWART, Esq. Treasurer of Do. Middlebury, Vt.

Prof. DENISON OLMSTEAD, Secretary of Conn. Branch, New Haven, Ct.

ELIPHALET TERRY, Esq. Treasurer of Do. Hartford, Ct.

Rev. HENRY WHITE, Sec'y of the Presbyterian Branch, No. 34 Beekman st. New York.

PETER LUDLOW, Esq. Treasurer of Do. No. 50 Franklin street, New York.

Rev. JAMES EELLS, Westmoreland, Oneida Co. N. Y. Sec'y Western Education Society, Aux. to the Presb. Branch of A. E. S.

JAMES S. SEYMOUR, Esq. Treas. of Do. Auburn, N. Y.

THIRTEENTH ANNIVERSARY.

The 13th anniversary of the Am. Ed. Soc. will be held in the City of Boston, on Monday, May 25th (during the week of General Election) at the vestry of Hanover Church, at 4 o'clock, P. M. The Public meeting will be held, on the same evening, at the Hanover Church, at half past seven o'clock.

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